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The Canadian INDIA TIMES

(The National Voice of Indo-Canadians)

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India to hold elections

New Delhi, Jan. 18 - Prime Minister Indira Gandhi's government announced today that the first parliamentary elections since a national emergency was declared in India 19 months ago will be held in March.

The prime minister freed her arch political opponent, former deputy prime minister Morarji Desai, shortly before the elections were announced. He had been imprisoned since the beginning of the state of emergency.

The 80-year-old Desai, considered the country's most prominent opposition politician, was released along with L.K. Advani, leader of the Hindu nationalist Jana Sangh party.

Parliamentary elections were postponed twice in the last year. There was no immediate indication whether the decision to hold elections would also lead to a relaxation or an outright end to the state of emergency, under which civil liberties and normal political activities were suspended.

The release of Desai and Advani left only a handful of leading opposition politicians still in jail, among them Socialist leader Raj Narain.

Desai and Advani were both imprisoned June 26, 1975, when the government proclaimed the state of emergency and suspended civil liberties.

Exchange reserves rise

New Delhi, Jan. 17 (Samachar): India's foreign exchange reserves rose by Rs. 1,137 crores ($126 million) in 1976, and the total reserves, including gold and SDRs scaled a new peak of Rs. 2,655 crores ($2950 million).

In the last week of 1976, foreign exchange reserves stood at Rs. 2,285.78 crores ($2539 million) as against Rs. 1,148.79 crores ($1276 million) at the end of December 1975.

On top of the phenomenal rise of Rs. 881 crores ($980 million) in 1975-76, the country's foreign exchange reserves which reflect the net outcome of the external finance actions--rose by Rs. 768 crores ($853 million) in the first nine months (April to December) of 1976-77.

Except for April and October, the reserves showed a very significant rise in every month. Unlike 1975-76 when India had to draw from IMF Rs. 207 crores ($230 million) under the Oil Facility, the reserve growth in 1976-77 so far has been spectacular. There was no IMF drawing during 1976, and India has, on the other hand, repaid about Rs. 300 crores ($330 million) to IMF between April and December 1976 against the earlier drawings including the 1974 Oil Facility of Rs. 200 crores ($220 million).

The highly comfortable foreign exchange reserves positions of India is attributed to a combination of factors--a steep rise in gross invisible receipts, especially inward remittances, increased export earnings, reduced imports and a higher level of utilisation of aid in the Fifth Plan.

Satellite link with the non-aligned

New Delhi, Jan 16 (Samachar): India will extend satellite telecom links to maximum possible number of non-aligned countries and plans to this effect are being worked out, according to Communications minister S.D. Sharma.

Addressing his Ministry's Parliamentary Consultative Committee, Dr. Sharma said discussions with other countries concerning the location of the proposed Indian satellite were underway. An expert team is scheduled to visit Washington in a few weeks to hold discussions with the International Telecommunications Satellite Organization (INTELSAT) which operates satellites over the Indian Ocean, he said.

The Minister said Bombay and the United Arab Emirates will soon have a direct satellite link.

Indians face racism

"The situation of East Indians in our society, not least the situation of young students, demands emergency action. Some teenagers speak of a new pastime. It is called "Paki-busting". The "idea" and the attitudes that went with it could easily have occurred in 1938 in Nazi Germany. To discuss how to trap people alone so that they can be "busted" is bad enough, for young people to be speaking of extermination is horrifying". So says a report based on a survey of Interracial Attitudes in Ontario Schools. The report was commissioned by the Department of Secretary of State and was prepared by Janet Rosenstock and Dennis Adair.

The term "East Indians" includes immigrants from India, Pakistan, Bangladesh, Sri Lanka, East and South Africa, Guyana and Trinidad and Tobago. Collectively, those of East Indian origin are known as "Pakis". "It is small comfort that the term is imported from Britain, says the report. "They are the butt of a series of disgusting racial slurs and so-called "jokes". These jokes are vicious in intent and often in delivery. We found them to be so obscene that we decided against citing them for any reason", the report continued.

The following excerpts from the report are worth quoting:

We believe that one source of prejudice against East Indians lies in the "myth and the reality". The image in which Canadians "see" East Indians are: 1) as the poverty stricken inhabitants of an over-populated continent (family planning and India are closely associated and 2) as people "not wanted" anywhere. We have heard the expressions "they will over-run us" and "they will take us over". This has been directly related to "they multiply so quickly". The second image is more easily overcome in the classroom - it is largely a question of having the correct information. The first image is more troublesome and it seems to cause the most difficulty. The great majority of East Indians who come to Canada, whether from the sub-continent, the Caribbean, or Africa, are not poor nor are they undereducated, nor do they have twenty children. Usually they have a good start financially and they are skilled.

Canadians, with their poverty stereotype, now see East Indians in good jobs, able to purchase homes, and doing well in the economic sense. The conflict between stereotype (myth) and reality may cause fear and bitterness resulting in severe prejudice. Canadians, owing to their stereotypes of East Indians, and their view of themselves as "charitable" would prefer a paternalistic relationship but in reality the "help" they envision as necessary is not on the whole needed. We recall a voluntary worker helping to settle Ugandan refugees who was seriously disconcerted when she discovered that the family which has been assigned to her was not in need of anything.

On the other side of this coin is the idea that many East Indians have of Canada. We have already mentioned political orientation (not unique to East Indians). There are, in addition, a mass of ideas based on a totally different kind of society. Students complained of the "attitudes" of East Indians toward clerks in stores. This is a specific culturally related difficulty involving attitudes toward manual labour. Canadians have certain preconceptions concerning manual labour: it is a release, it is good for you, it is in some way ennobling. It is something you do on weekends (provided you don't do it all week long). Many East Indians regard manual labour as degrading, something you don't do if you can do anything else. This attitude is not restricted to East Indians from the sub-continent. It is prevalent in all former colonial areas. These are all basically cultural misunderstandings, but when serious cultural misunderstandings involve visible minority groups they frequently form the basis for stereotypes."

The report notes there are two prevalent stereotypes of East Indians. "The first is that Indians coming from the sub-continent are the wretched of the earth unable to feed, clothe, or house themselves." (Thanks to the fund-raising activities of do-gooder organizations and some media people)". "Poverty in our society is equated with laziness and sloth. Thus Indians and Pakistanis are seen to be lazy and slothful, "came to live here on welfare".

Another stereotype surrounding those of East Indian origin is that they are "not wanted anywhere". We have heard the comment, 'even the niggers in Africa don't want them; why should we?". In this case it is reasonable to believe that some factual information might help the situation. It is quite true that many East Indians live in the diaspora and are "not wanted" anywhere. What is not understood, however, is why they are not wanted.

Tougher anti-discrimination code needed

Toronto, January 14.

The Canadian Civil Liberties Association says anyone who violates the Ontario Human Rights Code should face the possibility of losing the licence to operate the business where the discrimination was committed.

In a brief to the Ontario Human Rights Commission, the association recommended legislative amendments that would include applying anti-discrimination sections of the code to all Government and public agencies as well as private entrepreneurs.

The brief presented to the commission last Friday, urged that it undertake a program to boost employment opportunities for racial minorities in occupations where they are few of them.

The association said it found in a recent survey that only .02 per cent of City of Toronto firemen were non-whites. It blames an outdated system of recruiting, not job discrimination, but said this has resulted in "a de facto lockout of recent immigrants" from the city's fire department.

It also found that the number of non-white policemen outside of Metro Toronto is "very small."

The association said it did not find evidence "of deliberate discrimination in the promotions policies of the Ontario Government." But the report said that race relations would be improved by promotion of qualified "minority group members" to positions of decision-making responsibility.

The report said that if more non-whites were employed in key Government jobs, it would provide a valuable example to the private sector.

[The Globe & Mail].

Release of hijackers regretted

New Delhi, Jan. 7 (Samachar): India has deplored the Pakistan Government's decision to release the six jijackers who forced an Indian Airlines Boeing -737 to land in Lahore in September last.

The Pakistani decision, broadcast earlier in Radio Pakistan's news bulletins, was conveyed to the Indian Embassy in Islamabad January 5th.

An External Affairs Ministry spokesman in a statement January 6 said the release of the hijackers by Pakistan on the plea that sufficient evidence was not available to justify institution of criminal proceedings against them was "highly regrettable."

India during emergency

By Dr. A.M. Mathai

When the national emergency was declared in India I was visiting India. Before I left India I had already spent about ten days under emergency. During the ten days period I had noticed a tremendous change. The prices of essential goods came down by at least thirty percent and not only that all types of grocery items started appearing in the stores. Almost every item, including baby foods, used to be "out of stock" and all these became in stock overnight. I was in Trivandrum at that time and there was a jatha, supposed to be a protest jatha against emergency organized by some party called Sarvoduya Party of something and it consisted of some thirteen people. I found that within a week buses and trains started running on time, factories and government offices all started functioning. There was no more burning buses and destruction of public property. I found the common man breathing a sign of relief from the state of anarchy.

During this December 1976 I visited India again. It is nearly one and a half years after emergency was declared. I have talked to my relatives, friends and acquaintances which included people from almost all walks of life. I talked to a local leader who was arrested and put into jail during the early emergency days. He does not want to lead any more agitations and go to jail under the present conditions. He was never illtreated and he did not spend more than three days in jail. He does not think that anyone who was arrested during emergency was ever illtreated by police. He said that before emergency was declared he would be delighted to get arrested and go to jail because there would be a big procession following him while going to jail; there would be protest meetings in front of the jail every day; he would get proper meals books and newspapers to read and a kingly treatment in jail because he would be considered a political prisoner; he would be a hero when he would come out of the jail with a hero's welcome and a big procession from the jail all the way home. Whenever he found that he needed some more public attention to put pressure on some officers he used to create incidents so that he could get arrested and go to jail. When he was arrested under emergency there was no procession to follow him. He was not kept at the local police station. In the police station there was no special treatment. He was given the choices of either to stay in jail or sign a paper and a go free. He signed the paper and got out. In the signed statement he agreed to abide by the law and be a good citizen. For the time being he is keeping his promise and according to him the time is fast approaching when he will be able to be a leader again.

BUSES

I talked to some local middle class villagers who did not have to depend on ration shops for any of the day to day items. To them the greatest thing that ever happened under emergency was that they could get into the local bus and go to the nearby town without being manhandled or abused. The situation was that between 7.45 a.m. and 9.30 a.m. no villagers could get into the local buses. Students would block the doors even if there were plenty of empty seats and if someone got in he would be physically thrown out. When students were travelling nobody else was supposed to travel in those buses. Another thing was that they could go to the government offices and get things done without bribing all the way through. Before emergency they could not even pay their property taxes without bribing the officials concerned. But this period of bliss was shortlived and the situation is almost back to normal now which means endless queues infront of government offices.

I talked to some agricultural labourers and all of them liked the period of emergency. But they are gloomy now that they think that the emergency is all gone now. Before emergency they had all types of pressures to yield their ration cards to the shop keepers. They never got any sugar and in the name of rice they used to get stones mixed with rice and infested with worms. Every wholesaler and retailer used to put stones, pebbles, sand, dirt, water and all types of things to increase the weight and by the time the poor man got it there was practically no rice left worth the name. During the early days of emergency they used to get good rice, sugar and oil and that too at cheaper prices.

I was sitting in the office of one of my collegues who is now the principal of one of the first grade colleges in Kerala. It was the first day of the christmas examinations For a change, the examinations were running on time and that too without any strike or interruptions. While I was sitting in his office two students were brought in who were caught cheating in the examinations. The students' attitude and tone of conversation were such that they felt and sincerely believed that the teacher who caught them had encroached upon their fundamental rights and freedom. After hearing both sides of the story the principal was bold enough to suspend the students from the rest of the examinations. In olden days no invigilator would be courageous enough to take action on such matters and no principal would dare suspend students if he ever wanted to continue as principal anymore.

TEACHERS

I talked to some of the college teachers. Majority of them are displeased at the state of emergency. They don't like it because they have to come to the college at 10 a.m. and they can leave only by 2.15 p.m. They cannot sign the attendance register for a week in advance. The office clerks won't destroy their leave letters and they are also marked in the register. The students are present in the class rooms so they have to go to the classes and at least entertain them. I found that lot of teachers and other types of salaried people had developed all types of habits of not doing any work and getting their salaries and increments by group pressure tactics. Now they find it annoying to be present from 10 to 2.15 save the time for coffee and lunch breaks. A number of college teachers used to have parallel businesses running. Some, I know, used to run money lending businesses. Even the loan sharks of this continent would be ashamed of the activities of these fellows. The emergency had created all types of problems for them and they are happy now that things are coming back to normal.

I went to see one of my friends who is a big government official. For two days I could not meet him because nobody knew whether he was on leave or not. I got all types of stories that he was expected later in the day, he was sick, his wife was sick and that he had taken leave etc. On third day he came at 10.30 a.m. The true story was that he was building a house. Unless he was present at the sight the contractors would cheat on the cement, stone etc etc. Hence his subordinates at the office were asked to give out all types of stories in case someone came looking for him. I had not informed him about my visit to India and hence he was not expecting me either. He said that in the early days of emergency everyone used to come at 10 and leave only at 5 but now things are going back to normal. Whenever they come they come at 10.30 and leave by 4.30 at the latest.

Before emergency all the local newspapers used to be filled with political news, news about party infights, agitations, strikes, rumours and character assassinations. It appears that during the early days of emergency these news items were replaced by news about industrial outputs, scientific achievements, festivities and popular articles about scientific topics etc. Now it is back to normal. The only exception is that news items about strikes and agitations are missing. Everything else is there. The front pages are again filled with news about party politics. If some one says that these papers are censored he does not know the meaning of censorship.

(To cotninue)

Popular government in Orissa

Bhubaneswar, Jan. 12 (Samachar): Popular Government was restored in Orissa with the installation of a 14 - member council of Ministers headed by Binayaka Acharya.

Mr. Acharya's Ministry, 14th in the state since independence, has nine Cabinet Ministers. Four Ministers of State and a Deputy Minister. The President's rule was proclaimed in Orissa about a fortnight ago following the State's Chief Minister Mrs. Nandini Satpathy's resignation.

Making a policy statement after the swearing-in ceremony, Mr. Acharya promised to provide the state with a "clean and efficient administration, constantly endeavouring to be in tune with the aspirations of the people and striving hard to solve the many and varied problems faced by them".

Faster growth in 1977

Bombay, Jan 12 (Samachar): The Indian economy is poised for a faster growth during 1977, according to all economic indications.

The unprecedented rise in the foreign exchange reserves to pay for essential inputs and capital goods imports, foodgrain buffer stocks at a peak level of 18 million tonnes as a cushion for any demand supply imbalances and emergence of a strong export sector reflect the strength of the economy.

Industrial production in 1976 grew at a rate of 9 to 10 percent against 5 percent last year. Foodgrain output is expected to be around 116-118 million tonnes in 1976-77, about the peak level achieved in the previous year.

Strict economy discipline and firm administrative measures in the wake of the emergency proclaimed in 1975 have accelerated the pace of progress. The overall growth rate in the economy is expected to be over 5.5 cent in 1976.

The situation has changed dramatically on food and foreign exchange and these are no longer the major constraints development as in the past.

The improved prospects for finding more crude oil, in the wake of Bombay High discovery, have raised hopes that the country will become self sufficient in this vital input in five to 10 years.

The external trade, for the first time shows a favourable balance, judging by the trends in the first seven months of 1976-77.

While the unprecedented rise in the foreign exchange reserve and high level of foodgrain buffer stocks have introduced an element of inflation, the Government has drawn up a plan for deploying a par of the reserves of importing essential raw materials with a view to promoting production and exports and stablishing prices by improving the supply position of sensitive goods in the domestic market.

Even as the economy achieves ahigh degree of capability for substantial and sustained growth the erratic price trends and expansion in money supply were causing anxiety to the planners and the Government. With a rise of 8.6 percent in the general index of prices the gains achieved in 1975-76 had been nearly nullified.

On the food front, successive good crops for two years would help in consolidating the gains made in stablishing foodgrain prices. The kharif crop this year (1976-77) is expected to be 70 million tonnes and prospects for rabi crop are also encouraging.

The behaviour of impressive increase have been recorded in items like cement steel, coal, aluminium, fertilizers, power and petroleum products.

The performance of the public sector undertaking indicate an overall growth rate of little over 11 percent during the first half of 1976-77.

The industrial scene, however, presents some "grey" areas some sub-sectors affected by slack demand while some are facing problems of modernisation of both capital equipment and management several units have turned sick. There has been a capacity of new ventures which was reflected in the sharp fall in new issues.

The Plan outlay for 1976-77 has been stepped up by as much as 31.4 percent. Other measures taken to accelerate private sector investment were reform of licensing procedures, withdrawal of dividend restrictions, modification in bonus issue guidelines and selective excise reliefs.

The external sector of the economy showed considerable buoyancy. This strength was manifested in the substantial rise in the country's foreign exchange reserves which touched Rs. 2302 crore. ($2558 million) on Dec. 24,1976 as compared to Rs. 964.16 crore ($1071 million) on December 19, 1975.

The value of the rupee vis-a-vis currencies other than pound sterling has attained a measure of stability and increased purchasing power in terms of sterling since the rupee was de-linked from pound sterling and linked to a basket of currencies, in Sept. 1975.

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Sanjay bags agency

New Delhi — Prime Minister Indira Gandhi's son, Sanjay, has gone into the agency business, with his automobile company acting as the sales agent for foreign corporations that want to do business in India.

Among the clients for whom his company has made sales here recently, Mr. Gandhi said, are International Harvester and Piper Aircraft.

"This is a new business for us, and we are only beginning, but we hope to expand," the 30-year-old Mr. Gandhi said at the offices of Maruti Ltd., the automotive corporation of which he is the manaing director.

Like many of the activities of Mr. Gandhi, who has recently emerged as one of the most powerful people in India, this latest business venture has aroused controversy. Because of his considerable governmental power, especially in India's stern new political climate, some people see a conflict of interest in his company's role as an agent in sales to government agencies, or even to private citizens.

But others aruge, as a Western diplomat put it, that "he and the company still have to do the job of selling, which is never easy, and if they can make the sale — for whatever reason — then they're earning their commission money.

Another diplomat said:: "If it got to the point where you had to engage Maruti in order to do any business in India, then I'd criticize it. But so far it's in a very limited area, in a field his company's already in, and besides, I don't think Sanjay's made a penny off of it."

Maruti, now in the business of manufacturing buses, has so far negotiated only with companies that make transportation equipment. According to officials at Maruti headquarters 10 miles outside New Delhi, the company has sold 44 International Harvester trucks to the oil and natural gas commission and the government petroleum exploration agency and half a dozen small Piper planes to private buyers.

Mr. Gandhi, who has always had an interest in mechanical things and who trained at Rolls-Royce in England, founded the company several years ago.

According to the annual report dated Aug. 27, the company had manufactured only 21 Maruti automobiles as of last spring. Although the company said that the car had shown good results andis well received, further production was deferred because of what the report called a general slowdown in the Indian automobile industry.

"For a long time the company has been thinking of increasing its business activities in various fields," it continued. "The directors feel that besides diversification in manufacturing, there also a good scope in taking up various types of trading activities."

When Mr. Gandhi founded Maruti, opposition politicians charged that his relationship to the Prime Minister had brought the company special favours. Among other things, they said, it had enabled him to assemble the tract of nearly 300 acres on which the Maruti plant now stands.

Prime Minister Gandhi hotly denied the favoritism charges and said that if she had to deny him opportunity "just because he is my son, then how am I going to justify my policy to encourage the young men in the country?"

[New York Times]

Canadian Woman in Indian jail

New Delhi, Jan. 13. A 31-year-old Canadian woman jailed for the past six months on suspicion of being linked with an Asian murder ring has ended a hunger strike begun last week, the Canadian high commission said yesterday.

John Church, a consul in the high commission, said that Marie-Andree Leclerc, a medical secretary from Levis, Que., ended the hunger strike on Tuesday after receiving a promise from the inspector-general of Indian jails that he would try to ensure that she received all her mail from Canada.

Miss Leclerc announced during a court appearance last Wednesday that she would refuse to take solid food in jail until she received hundreds of letters she claims have arrived from friends and relatives.

Mr. Church said that B.K. Goswami, the top prison official in the country, met Miss Leclerc and convinced her to give up the hunger strike.

After she ended the strike, Mr. Church said he received a note from Miss Leclerc asking for peanut butter, cooking oil, mustard, salad dressing and catsup.

Mr. Church said that prison authorities alsdo had arranged to supply meat to Miss Leclerc to supplemem her regular prison diet on payment of about $7 a month.

In addition, he said, Miss Leclerc is receiving regular food packets sent by her family through the Canadian high commission.

Miss Leclerc was arrested here last July, held under India's Maintenance of Internal Security Act while police complete an investigation involving a number of persons.

Police have informed the Canadian high commission that the charges involve drugging and robbery of foreign tourists here and with the murder of at least two foreign nationals.

Authorities in Thailand also have sought their extradition.

[The Globe & Mail].

GNP to double in 19 years

New Delhi, Jan 12 (Samachar): India's gross national product touched Rs 615,510 million ($68390 million) at the current prices in 1974-75 marking over 100 percent increase from what it was nine years ago.

The GNP in 1965-66 was Rs 218,660 million ($24295.5 million)

According to the 1974-75 figures now made public, the chief contributors to the GNP are agriculture (48.8 percent) and industry and allied factors (37.2 per cent).

Between 1951 and 1961, the GNP in real terms increased by 3.9 per cent a year and the per capita income by 1.9 percent.

this rate of progress was maintained until 1965-66 when there was a decline of 5.1 percent in the national income in real terms and the per capita income dropped by 7.2 percent. The following year saw a slowdown in economic activity mainly due to the failure of agricultural production to pick up and the consequential slowdown in industrial output. The process of economic growth then resumed with a rapid recovery in farm production. The national income rose by 8.2 percent in 1967-68 a record of any single year.

The provisional estimate of growth in the national income for 1973-74 was 5.7 per cent. For 1974-75, the estimated growth in the national income is nearly 0.2 percent.

Research cooperation in engineering with U.K.

New Delhi, Jan 12 (Samachar) Industry Minister T.A. Pai said there were possibilities of joint research and development programmes between India and Britain to the mutual benefit of the two countries' engineering industry.

Such exchange of ideas, he said, would help tackle many aspects of production technology and raise productivity levels of the industries to a higher level.

Inaugurating an Indo-British conference on engineering production, T.A. Pai said India was exploring the possibility of a tie up with Cranfield Institute of Technology in the United Kingdom in the field of precision engineering more, such programmes could be identified and taken up to both countries advantage, he suggested.

February 3, 1977

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FIGHTING RACISM

A recent study completed for Federal Governments' Secretary of State Department entitled, Interracial Attitudes in Ontario (see article and recommendations elsewhere) makes very disturbing reading. According to the study East Indians are the most discriminated against group in Ontario. Some of out readers may recall that we had editorially stated the same long before this study. Even more painful, Ontario school children are growing up with this attitude somewhat firmly entrenched in their young minds.

The study has come up with some recommendations. However, these recommendations seem to fall far short of the necessary measures that will have to be taken to counter the spreading of such prejudicial attitudes. In some places we need cure and in others prevention. Often prevention is better than cure.

Action is needed on two fronts. First among the people of Indian origin itself. Among the things we are accused of are the following:

- Indians have many degrees, but they cannot do anything with their hands.
- They smell (since they use no deodrants) and the food they cook even more.
- They are rude and arrogant partly due to poor choice of words, mannerisms, etc.
- They lack social graces (e.g opening doors to ladies, shaking hands on introductions, noisy eating at the dining table, etc).
- They do not mingle freely socially.

The list could be a lot longer and we have no intention of suggesting this to be an exhaustive one.

The other front, and more important, where action is required is the host society. Approach should be made through the school boards to teach native born children more about the cultural background of, and contributions made by, East Indians in the country. There should be more teachers of East Indian origin in the schools and more and better books on India and East Indians should become available to teachers and school libraries. The teachers and the students need orientation programs relating to Indian culture.

Equally important work has to take place using the media. People of East Indian origin should encourage sympathetic and well known Canadian writers to write on East Indians, especially the positive side of them in newspapers, magazines, etc. The advertising agencies should be encouraged to use East Indians in their advertisements both in the print and electronic media. We should urge radio stations to organize talk shows on the beleagured East Indians. Of course the necessary and suitable resource personnel should be provided. Some radio stations might even consider giving free time for commercials for the same purpose.

TV stations should be approached with a view to having some good programs on East Indians.

As we have said before, it might be necessary to discourage do-gooder organizations from using starving children and similar situations from India for their fund-raising activities.

No effort should be spared in trying to improve our image. Our future here is very much dependent on it. Let us throw away the lethargy and do something.

Scientists cell for backward areas

Bhubaneswar, Jan. 16 (Samachar): The Indian Science Congress Association will set up cells of scientists in 20 backward districts to act as catalysts for rural development.

This decision was taken recently at a meeting of the task force constituted by the Association to take follow-up action on the recommendations of the 63rd Science Congress at Waltair last year on integrated rural development.

The President of the task force, Dr. M.S. Swaminathan, explained the follow-up action taken after scientists resolved last year to adopt certain districts to bring about integrated rural development.

The general president of the Science Congress, Dr. H.N. Sethna, said scientists could only act as catalysts to teach villages how to improve their living conditions by applying various modern scientific techniques.

Once it was done, the villagers themselves would have to choose the kind of development they should undertake and implement various schemes accordingly.

Letters

Youth learn their lesson

It is with great interest and satisfaction that I read your story "Youth learn their lesson about racism," I think handling of the case by the Honorable Judge Donald August was just a stroke of genius. His conclusions, that "the racism. . . was a boyish prank and was due to youthful misunderstanding rather than wilful racial cynicism," are just commendable. Judge August should also be complimented for his assignment in lieu of a conventional punishment to the five youths involved — to write an essay on Pakistani culture and people — for herein lies the key to the problem, if there is any.

At the outset, I feel the problem of the so-called racism in Peel Region is just blown out of proportion. Most of us enjoy a good and comfortable stay in this city. Quite a few of us participate in various club activities of the area with no problem whatsoever. One should never lose sight of these facts while considering the problems. The few incidences that have surfaced are purely because of the lack of knowledge about the Indo subcontinent, which includes India, Pakistan, Bangladesh and Ceylon. From a cultural and civilization point of view, collectively India, Pakistan and Bangladesh may be referred to as India, as these political divisions are of recent origin. Ceylon has been an independent country throughout history.

The general impression people have about India is one of poverty and holy cows, which in fact is a very superfluous observation. This impression is most propagated by tourists and journalists because this is the most obvious thing they see as soon as they get out of the airport. Further, various charitable organizations, in pursuit of performing the humanitarian services to their best, advertise vigorously in various media the poverty-stricken image of the Far East.

Thus in the minds of the people it leaves the impression that all Asians are poor, which is a sheer pity. The logic of these advertisements is simple. If these organizations do not advertise as they do, but instead put in a picture of the Taj Mahal, for example, and then ask for donations, they would not get enough support and a great humanitariant cause would suffer.

Those who have done a conscientious study of world civilization found India very fascinating and worthy of admiration. Will Durant was one of them. His books entitled The Story of Civilization are bibles to the students of human civilization. Will, a biologist, a philosopher and a Presbyterian Church minister from New York, begins Chapter XIV of The Story of Civilization, Part One, Our Oriental Heritage, with this statement: "Nothing should more deeply shame the modern studen; that the recency and inadequacy of his acquaintance with India." He further goes on: — "an impressive continuity of development and civilization from Mohen-jodaro 2900 BC or earlier — " a democratic constitution of untraceable antiquity in the village"; — " this is the India that patient scholarship is now opening up, like a new intellectual continent, to that Western mind which only yesterday thought civilization an exclusively European thing." Will Durant summarizes India's contribution to human civilization with the following: "India was the mother-land of our race and Sanskrit the mother of our languages, she was the mother of our philosophy: mother through the Arabs of much of our mathematics; mother through Buddha of the ideals embodied in Christianity; mother through the village community of self- government and democracy Mother India is in many ways the mother of us all."

So much for the so-called ancient India which has a history of almost five to seven thousand years or possibly more. It is interesting to note that about five to seven thousand years ago the ice had just begun to thaw retreat of glaciers in this beautiful land of ours.

What about modern India? The modern India is a mixture of old and new. It is a vast peninsula of nearly two million square miles, two-thirds as large as Canada, about 15 time the size of Great Britain, and has a population of about 600 million. The composition of the population as regards religion is very intriguing. Almost all the major religions are represented there and so is the case in Canada. Although the Hindu population remains dominant, there are 72 million Moslems, possibly close to the present population of Pakistan; and about 18 million Christians, which is almst 80 percent of the total population of Canada. There is a considerable Jewish population in the southern part of India. In this respect Canada and India both have been remarkably accommodating to alien faith and ideology.

In the field of education; there are about 100 universities and an equal number of research institutions. India's achievement in the field of atomic energy is too well known.

It may be recalled that because of alleged breath of trust Canadian aid in the field of atomic energy to India is now in abeyance. It should be noted, however, that these figures do not match the size of the population, and the majority of the inhabitants there still remain illiterate but not necessarily uneducated in the sense of vocational training.

By and large the immigrant population in Canada from the Indo subcontinent is that minority elite which had acquired professional training in several fields of science and technology but do not have the opportunities there because of the sheer over-population of the country. Hence you may find Indians in all professions — e.g., professors, research scientists, medical doctors, engineers, architects, lawyers, economists, businessmen and industrial workers. Some of these professionals are duly acknowledged as they represent Canada at international conferences, a very little known fact to the general public. At the same time one should not be surprised to find a parking lot attendant in downtown Toronto having an M.A. degree in economics or English literature.

Now all this should not inflate the ego of immigrants of indian origin. Immigrants, not only from India but from all over the world, must realize that they have the privilege of migrating to potentially one of the best countries in the world. If someone has any reservations about this, he may rest assured that at least Canada has all the resources and potential to become one.

The immigration policy set by the Government was and is based on an ingenious philosophy derived from ecology — that is the diversity adds to and promotes the stability of a system. The system may be a simple animal or a human community. These far-sighted goals for a promising nation may escape the rationale of an average person who is justifiably more concerned with his daily bread and day-to-day life.

A person who indulges in racist name-calling and other undesirable acts has a problem with himself, maintains a leading educationist of this area, and rightly so. Either the person is unemployed or frustrated or he is engulfed in some social problem which he is incapable of coping with. He finds a visible minority a convenient outlet for his frustration. I wonder what a person from the minority group would be doing if he is unemployed or frustrated — where would he let out his frustration?

Thus the problem boils down to, first, lack of education about the immigrants and their culture and second, social and economic conditions in the country.

What about the knowledge on the part of immigrants about Canada? Sometimes miserably poor. Among other things, for a proper assimilation and gradual integration with the population of the country, it is important to know the country well and as the same time endeavour to contribute the best of the culture and civilization of the country of origin for the enrichment of this multicultural and multiracial national canada.

I hope these observations will help inlooking at the problem objectively.

H.N. Shrivastava
Bramalea

Unemployed

I am an avid reader of your newspaper and I follow keenly the progress India is making in various fields. Inspite of the remarkable achievements it is disappointing to see the plight of the thousands of graduates who are unemployed and I wonder whether a concerted effort be made to utilize the various skills people have acquired by education.

One of the experiments conducted by the smylab programme of the NASA was to have a landresources survey of America by measuring various parameters connected with landresources. I wonder the same thing could be done utilizing educated people in a down to earth basis. What I suggest is to have a complete list of all the educated unemployed and divide them into teams. Each team should consist of a Geologist, Botanist, Zoologist, Chemist, Agricultural graduate and Waterresources expert. These teams should be given a comprehensive course in land-resources surveys and how to collect data. The country could be divided into ten square mile plots and these scientist teams should be allotted a plot with an objective of collecting data about mineral resources, water resources fauna and the flora. All the information could be stored in computer banks for future reference. The universities and colleges also could involve themselves in this project which will give them a certain amount of participation in our nation building instead of getting bogged down in abstract studies in science and technology.

I believe that this project could be an investment in our educated manpower at the sametime collecting ample data about our resources. Perhaps the same could be done in Canada as well during the summer holidays when thousands of students are looking for work.

Thomas P. Mathai
Waterloo, Ont.

Letters

I read B.N. T
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Letters

Racist message

I read B.N. Thadani's reply (in the Dec. 2, edition of The Canadian India Times) to your Editorial on 'Racist Message' which appeared in the previous issue. While I am in agreement with your editorial, I tried to make head or tail out of Mr. Thadani's viewpoints and I failed. It sounded to me as rediculous as a moose supporting vigourously the activity of moosehunting!

He has no idea who built this country. Yes, immigrants built this country. The more they come, the more roads, cities universities, industries and harbours flourished. If immigrants defended this land during the last two world wars, immigrants will again defend this land from any aggression.

No immigrant came to this country at gun-point. Canada needed more people in order to develop this country in place with her neighbour, the United States. Since no one can produce people in factories, Canada opened the door for people from rest of the world. Thus Mr. Thadani and the rest of the immigrants came to this country. At one point Canadian Immigration Minister himself went to the airport to greet immigrants. Of course some "immigrants" snoaked into this country.

If admitting non-white immigrants was a "stupid mistake the Trudeau Government made", as Mr. Thadani said, then why in the world Mr. Thadani came to this land? Trudeau Government would have made Mr. Thadani a happy man if only Mr. Thadani was allowed to immigrate to Canada. Or even better, if all non-white immigrants (except Mr. Thadani of course; he agreed with Doug Collins; didn't he?) are ordered back to where they came from, and let just Mr. Thadani to stay in Canada. Imagine that situation! It would be like a big brown nut sitting alone on top of a cake with white icing.

Immigrants are people; white or yellow, brown or black, all are people. It is true that only a small minority of whites find the presence of non-whites in Canada intolerable. They are either drug addicted kids who cannot or don't want to find jobs or some thick heads who adore the skin deep white color which beautiful until death. Ironically, white or black, everyones bones are white and blood is red! If Mr. Doug Collins was a blind man he wouldn't have written what he wrote.

Somehow, Mr. Thadani is soaked with serious inferiority complex and he has developed 'you built this country, so I will eat the leftover, let me stay here' kind of attitude. Mr. Thadani agreed with Doug Collins view points. Agreeing with someone not necessarily can always win favour.

Ironically, if Mr. Collins had the power to shoot all non-whites in Canada, he will surely shoot himself proclaimed brown pet. B.N. Thadani, too, who lives in Winnipeg, Manitoba.

R. Lulz,
Ottawa

Defending Sanjay

India does not stand with a begging bowl either at Washington or at Ottawa. India has made a very dramatic progress **economically** as testified by Mr. McNamara.

India does not knock at the door either at Islamabad or at Peking for entry; on the contrary, the others do. You forget that India defeated Pakistan only recently.

Your reports about the Prime Minister of India as a dictator is wrong; she is the leader of a great political party - the Congress. It is the only organization responsible for carrying on the long struggle against imperialism, except perhaps the revolutionary group in eastern India only to a limited extent. You never mention the name of this great party. If the Congress brought Freedom to India, it is morally entitled to govern India till she is really free. Long speeches do not entitle any one to have a share in the government.

Allow me to point out that though South India played a significant role in the struggle for Freedom, it was not in any sense decisive. Much lesser part was played by the "native" states of Travancore and Cochin. Kerala is a gift of the Congress party of India.

Please note that the Christians of India played no part in the Freedom movement. The toleration they enjoy is a gift of the Congress. Christians have no Pakistan to migrate; they are hardly entitled to assume a hypercritical attitude towards the Congress. Pandit Nehru and his daughter have faithfully preserved the secularity of India while leaders of the Jan Sangh, R.S.S. have raved against Christians. Do you have any idea what the Communists will do to them? Do you remember what they did in Kerala? Denationalized as they are, they hardly fit in with the main current of Indian life.

Finally, what is wrong if Sanjay Gandhi tries to be a leader of the Congress? Do you know the rules of membership of the Congress?

N.C. Chatterji, Regina Sask.

Editors note: Would anyone care to comment on these blanket statements?

Let Hindi go mod

This is in response to Mr. Paras Nath Choudhary's letter entitled Let Hindi Go Mod, which appeared in your paper of October 21, 1976 issue.

Mr. Choudhry should have been a little generous to a less developed language which is spoken by the majority of people in India. He is using an often repeated popular slogan that Hindi is not able to do this or that.

Mr. Choudhary should know that several of the world languages have been enriched because of borrowings from other literatures.

Hari S. Upadhyaya
Perry, Georgia

Raising rural income

Bhubaneswar, Jan. 12 (Samachar): A team of World Bank experts has formulafed a short-term action programme for increasing foodgrain production and rural income in Orissa, according to Dr. R.K. Hazari, Chairman of the Agricultural Re-finance and Development Corporation and deputy governor, Reserve Bank of India.

Dr. Hazari told, 'News Man' last week the major items included intensification of agricultural irrigation and drainage and agricultural credit.

The ARDC, mainly concerned with the state Government's agricultural credit programme involved in development of two lakh dugwells, 15,000 filter points, 2,250 tubewells and 300 river lifts in the state, he added.

Recommendations of the study on racism

Multiracialism in the classroom

A Survey of Interracial Attitudes in Ontario Schools

In our initial brief to the Secretary of State we envisioned limited classroom work to inform us as to the need and form of supplementary materials for adolescents on the subject of multiracialism. During the course of our survey we have done extensive classroom work plus interviews with many educators and individuals from voluntary groups. We have not been surprised by the amount of prejudice toward visible minorities. We have, at the same time, increased our awareness of the complex nature of racism. The longer we were involved in this project the more we realized the need for educational materials, but not for supplementary materials alone.

First, when we speak of supplementary material, we must ask: supplementary to what? The current emphasis in education is on multiculturalism and, frankly, this concept is not totally understood nor wholly accepted. While some of the issues are indeed the same, multiracialism is not grappled with educationally. As a subject multiculturalism appears to many educators to be safer, less political and not as sensitive. Books on multiculturalism are available, but are primarily produced in the United States. This does not necessarily render them invalid, but multiculturalism in the United States is in a very different phase from multiculturalism in Canada.

We believe that multiracialism would be dealt with if some materials and techniques were available. There is considerable conden in the educational community regarding this subject. Unquestionably, we count count on the urban school boards for moral support in material production, but it is also essential that materials be in wide use to be effective. Taking all of this into consideration, and drawing on our survey results, we are making more than one suggestion. Our suggestions range from the elaborate to the moderate. The elaborate suggestions are made not because they would cost more, but rather because there is little doubt that they would be more effective.

1. Television

Television is a mass medium and, unlike print, the viewer's level of education is not always important to understanding. Our first suggestion is the production of four one hour shows augmented by three half hour shows and written support materials. Such programmes would have both commercial and educational value. They would have a life of at least five years and perhaps longer. In addition, sales to other ETV stations or to a commercial station would do much to offset the cost. We would suggest the following, specifically:

Four one hour programmes on each of Canada's visible minority groups - The Native Peoples, The Orientals, The Blacks, and those of East Indian origin. Each of these programmes would emphasize history, cultural variety, and contributions made to Canadian society. Each would utilize voluntary groups or individuals from such groups as research consultants. Each programme would be followed by a discussion.

These four initial programmes could be produced for about $350,000 in all. They would be shown on ETV. They would be available for classroom use with written support materials, and there is an excellent possibility for sales (both to other ETV stations and to the CBC and other commercial stations) which would return about one third of the cost to funding agencies. The model for such programmes is **The Africa File** which is now being used in many schools. With a five year life the actual cost is less than $100,000 per year. We think joint funding might be arranged with the provincial Ministry of Culture and Recreation.

The three half hour programmes would cost $100,000 and would be used strictly for teacher education. They would illustrate teaching techniques and ways to approach multiracialism in the classroom. In addition to emphasizing multiracialism, there would be obvious references to multiculturalism (as the two cannot really be separated).

Written support material would consist of a Teacher's Guide to accompany the four initial programmes. Such a guide would suggest projects, games, and bibliographic material. The total cost of such an undertaking would be $450,000. Should the Ministry be interested in this project, full budgets, co-funding possibilities, and filming schedules can be worked out with Ms. Barbara Barde of the Ontario Educational Communications Authority. This suggestion has a number of advantages. First, part of the funding money can be returned. Second, it involves voluntary groups in open discussions and provides the opportunity for individuals from such groups to act as research consultants. Third, television is a mass medium and it reaches the classroom and beyond. Fourth, it provides a basis on which to build solid curriculum. We must assume that teachers know very little about this subject and that is the reason for such hesitancy in approaching it. Television is an educative tool for teachers and students.

2. Text Production

Our project has dealt primarily with Ontario and texts are not always used in this province, but are used in others. Because of this variation in text usage we are hesitant to suggest this medium. Nonetheless, owing to the total lack of material in this area we do suggest the possibility of a mini-text. We would envision it to contain detailed histories and cultural aspects of the vaious visible minorities, and a general section on race relations. The inclusion of legends and literature would make it doubly useful. Again, individuals from voluntary groups would be used as "editors" for each of the sections. Such a text might be done in conjunction with a Canadian publishing company. A full budget could only be submitted after receiving research estimates and printing costs. A text of any kind must, of necessity, have a companion teacher's guide.

3. Teachers' Guides, Handbooks, and Curriculum

It has been suggested to us on several occasions that a teacher's guide in the area of multiracialism is required. Unfortunately, teachers' guides have to be tied in some way to available resources. As no resources on this subject are really available for this age level it is difficult to envision a teacher's guide. This is a very sensitive area. A guide, or handbook, that would encourage teachers to introduce this subject area would have to be teacher-proof, otherwise the Ministry would take the criticism for whatever might develop as a result of its use. When one is dealing in academic areas, one is on reasonably safe ground; once out of that area, the ground in terms of education is far from safe. The possible alternative to a teacher's guide or handbook is a full curriculum guide for teaching multiracialism. Such a curriculum guide would be about a hundred pages and provide a full academic look at multiracialism in Canada. A curriculum guide would have to be approved by provincial Ministries of Education across Canada before it could be used in the schools. If such approval were forthcoming it could probably be distributed through the Ministries of Education or through teachers' federations. A full curriculum guide is a viable alternative to a text book. It is, after all, a kind of text book for the teacher wishing to explore this subject.

4. Comic Books as Supplementary Material

We were asked if a comic book could be done on this subject. We now think it could, if done properly. We would prefer to see a comic used to supplement a larger effort such as the previously mentioned television programmes, but it could stand on its own if necessary. Doubtless the comic is a good teaching tool. Several possible approaches have occurred to us, approaches we think would be non-controversial. One possible plot would involve a member of the dominant group in a fantasy visit to a place of another culture where he is one-of-a-kind. Arising from this situation would be all the verbal and non-verbal difficulties faced by individuals who are from visible minorities in the society from which this member of the dominant group comes. The situation is just reversed. Those in the fantasy world would attempt to mould him in their image - the message here is quite clear and could be accompanied with teaching questions. Self-stereotypes might possibly offer some ideas for a humorous approach and non-verbal types of communication in general are sufficiently non-threatening to be used.

5. Sound Film Strips with Support Materials

The comic book which we produced for CIDA was part of a more serious aproach to development issues. It was a part of the total multi-media box "Spotlight on Development". The comic book was distributed independently through the Educational ABCs of Canadian Industry which is used by 40,000 teachers and over one million students in Canada. Its materials are published in both French and English. The multi-media box is sold to schools for $70.00 and is distributed by the National Film Board. It was produced by the National Film Board, CIDA and UNICEF. It contained four sound film strips and a collection of support materials. It is an excellent model for a less expensive programme with audio-visual impact. We believe it could be an alternative to television because of its totality of presentation. Each kit would contain four sound film strips on visible minority groups, teacher instruction materials and a give-away supplementary book for students. Production costs would be approximately $200,000 in total. Again, production costs are offset by National Film Board sales. Second to the television proposal we feel this recommendation would find many uses and eager users.

Conclusion

Much of what we are struggling with is ignorance and lack of respect. We feel that the

continued on Page 9

Terror in Toronto the good!

Metro's East Indians live in constant fear of racist assaults, and say the police aren't doing enough to protect them. Is self-defense the only answer?

By Don McClellan

To the several thousand members of Prabasi, a Toronto-based social and cultural organization for East Indians, Thursday, Sept. 30, was no ordinary day. It was the second day of a week-long religious festival dedicated to the victory of Virtue over Evil. To Christians, it might be the equivalent of Christmas; to Jews, Yom Kippur; but to Hindus with strong ties to the Bengal region of eastern India, it was the Durga Puja, a time for intense worship and celebration.

On the morning of Sept. 30, few felt greater joy than Dr. Paritosh Chandra Dutta, president of Prabasi. A specialist in internal medicine, Dr. Dutta, 40, is a short, quiet-spoken man with a café au lait complexion. When he laughs, which is often, the hysteria tumbles out of him, despite restraint, like a high-pitched child's giggle. As he stood at the back of the San Marco Veneto Club Hall on Weston Road that morning, Dutta's small-boned frame erupted with such a laugh.

He had been studying the images made from Styrofoam and papier-mache by students at the Calcutta Institute of Art and he was laughing-not at the images, exactly, but because everything had arrived from India safely, without a piece missing. And, for the third consecutive year, everything had been assembled perfectly. Standing on the back of a lion, king of all animals, was the illustrious Durga, goddess of virtue; in her hand was a spear with a jagged tip that pierced the heart of Asur, the demon and symbol of evil. To the right of Durga stood Lakhsman, goddess of wealth, and Ganesh, god of good luck. On Durga's left was the goddess of learning, Saraswat, and below her was Kartik, the fierce warrior god.

At the base of the image, flower bouquets were arranged-marigolds, carnations, roses, petunias-and oil lamps would burn when the priests arrived to bless and conduct the ceremonies in the traditional Hindu manner.

When the worshippers arrived with offerings of sweets and fruit, some of them devotees from western Canada, others from the northern U.S., they might easily imagine themselves on the banks of the river Ganges where millions were gathering for the Durga Puja.

In keeping with the practice of previous years, Dutta had notified the police two days earlier, explaining the religious nature of the gathering. Since 1972, a policeman had been assigned to watch over the festival. This year, however, no officer was assigned, and no reason was given. But Dutta was optimistic: after all, wasn't this a time to celebrate Virtue's victory over Evil?

Dutta's optimism was ill-founded. At about 7:30 that evening, while 500 worshipers prepared for Arati, the third ceremony of the day, a group of young people outside the hall began obstructing entry to the building. They began with racial slurs and abusive language hurled at worshipers going inside. Soon it escalated into a hail of stones, eggs, tomatoes and mudballs. The police arrived 20 minutes later and witnesses pointed out the apparent ring-leader, who is 19 years old. But when police took him into a cruiser for questioning, he continued waving his fist and shouting at the East Indians across the street. "You Paki son-of-a-bitch!" he yelled. "Why don't you bastards go back where you came from?"

The police told organizers that they couldn't supply prtection because it would be a busy night. But they said everything would be all right; they would take the ringleader home.

"We had four more days of the festival left and this young man's actions were very violent and aggressive," Dutta said in an interview at his Don Mills home three weeks after the incident. "I felt he would be back, so I begged the police to check back again that night. They told me they had more important things to do and said that if I wanted to lay charges, I would have to go to a Justice of the Peace on the next working day. We felt helpless, but we hoped nothing would happen."

About an hour later, after police had left the scene, a larger crowd of older youths began assembling across the street from the hall. Some of them carried baseball bats or sticks. One brandished an axe. "Hey boys," said one as he crossed the street, "you wanna fight?" Avijit Chaudhuri a first-year University of Toronto student, was knocked to the ground. About six more of the youths, who until that time had been hiding behind a parked van, joined in, attacking three more East Indians with sticks and fists. According to witnesses, the ringleader of the first assault - the same fellow the police had promised to take home was among them.

Bimal Chatterjee, a 38-year-old technician, was downstairs in the kitchen of San Marco Veneto Club when he heard the noise outside. "I went out to see what all the commotion was about," he recalls. "Somebody hit me in the face. Everything was happening so quickly. And then I saw this stick come out. It was longer than a hammer and there was a blade on the end of it. I was hit and I fell to the ground, unconscious. I couldn't really believe it. The police said everything would be okay, everything was under control."

A group of East Indians formed a circle to protect Chatterjee. They, too, were beaten with sticks. More of the worshipers fell to the ground. The police arrived after two calls and a few minutes later the ambulance appeared. But because of heavy bleeding, Chatterjee was taken to the York-Finch General Hospital in a private car, where a six-inch gash as deep as the bone was closed with 15 stitches. He lost 26 days of work because of the attack.

Police were present for the remainder of the festival, but so were the attackers. Families walking to and from the parking lot were harassed, buttocks were exposed, racial slurs continued. By the morning of Oct. 3, it became obvious that Virtue would not overcome Evil; someone that day spotted a man removing a rifle case from a car across the street. Dutta was furious. He phoned the police station saying that the right to religious worship had been violated; he demanded to know why, after days of violence and harassment, no charges had been laid. "What do you expect me to do?" said the policeman who took the call. "I'm not a swami."

There was a time not long ago when representatives of the East Indian community would have handled this kind of incident differently. East Indian religious festivals have been disrupted in Toronto before, but in the past these incidents have been hushed up, the victims urged by their leaders to keep it within the community. No sense causing any more trouble, the elders would say, and the incident would be filed away as a regrettable but isolated fracas, the work of juvenile hooligans.

But in Toronto, in recent months, the number of attacks on East Indians has increased without precedent, and the violence of these attacks has escalated. Nearly half the complaints received by the Ontario Human Rights Commission in the past year have concerned racial problems. "There's been an increase in harassment in the past six months," says Beverley Johnson, an intake officer with the commission.

Dr. Dutta thinks that is understating the case. "Too often members of our community meeting for social, cultural and religious purposes have been intimidated and attacked maliciously by racially motivated perverts. If appropriate action is not taken to safeguard our rights and to preserve our dignity, similar and even worse incidents are likely to happen," he says.

His concern is not exaggerated. Last January, it was Swamshudin Kanji, a Tanzanian immigrant returning from prayer, who discovered that Toronto's streets aren't safe for anyone who even resembles an East Indian. In Canada for only three months, Kanji may never walk normally again since the night three young drunks tossed him onto the subway tracks at Islington station.

In February, one victim was Nassir Basith, a 12-year-old who was pushed into the snow and beaten by three teenagers near his North York home. Like many before him, Basith was called a "dirty Paki", it didn't seem to matter to his attackers that he was Canadian-born. (There are no government figures available on those who may be considered "Pakis", a government study has not been compiled since 1971. But lawyer Shantichandar Shah, of the East African-Asian Association, says "a very rough estimate" might be between 70,000 and 80,000 in the Toronto area, that figure including East Indians, Pakistanis, Asians from Tanzania, Kenya and Uganda and native Canadians of Asian descent.)

In July, the Bharat Bhavan Hindu temple on Indian Road was vandalized. — Windows were smashed and racist slogans ("Keep Canada white" - a slogan often used by the Western Guard, Toronto's anti-Communist, white supremacist version of the American Nazi Party - and "Pakis ruin God") were spray-painted on the outside walls.

That same month in Hamilton, the owner of an East Indian store assembled friends to help him catch vandals who had been breaking his windows. When the gang arrived with stones in hand, as expected, they were chased and cornered in a nearby apartment building. Police arrived and searched the building but returned minutes later saying nobody was inside, that somebody must be hallucinating. A German woman living in the building came out onto the street and announced, in front of the East Indians, that the police hadn't even looked, saying they were inside if the police would care to look again.

It's difficult to assess exactly how bad the situation is. But there's no question that it's worse than what you've been led to believe by the newspapers. Mark Ricketts, a real estate editor at **The Financial Post** who is chairman of the Media Committee of the Urban Alliance on Race Relations, blames "the media's mission of niceness in relation to Toronto society. They want to portray Toronto as flawless. And where blame is attributed, it's usually on 'outsiders' or 'extremists' or even on the minority groups themselves."

Adds an East Indian civil servant who wants to remain anonymous for fear of "a surprise visit from the Western Guard", "The newspapers can only report those incidents where victims pursue the attackers in the courts, when police are brought in. But the real picture is much worse. The majority of incidents are never reported because the police are never around when somebody kicks you and spits in your face when you're waiting for a bus. These facts released by the Human Rights Commission are only a fraction of the reality. You won't find an East Indian in this city who hasn't got a story to tell. Entire families have been scared out of their homes. When some thug curses me and calls me a Paki, what am I supposed to do, phone up and complain about it? My point is that there are people here who receive pleasure from making my life uncomfortable."

Dan Hill, director of the Human Rights Commission from 1962 to 1971 and its chairman from 1971 to 1973, is an old hand at listening to complaints from minority groups. Now he has one of his own. "In discussions with representatives of the commission, I have learned that they're virtually inundated with complaints from West Indians, Pakistanis and East Indians of police harrassment. **This is no minor issue.** Psychological brutality-demaging an individual's self-esteem by degrading racial remarks and slure-can be just as crippling to the individual as open, physical brutality. It leaves a scar on the human mind long after the bruises and cuts from physical abuse have vanished."

Overheard in a Toronto bar: **Heard the latest Paki joke?** No? Well, listen. There's this Paki on the tenth floor of a burning building, see, and the firemen are waiting out on the street with the net. "Jump! Jump!" the firemen are screaming, but no way, the Paki won't go for it. "I know you Canadians," he says. "You do not like East Indians, I know." "Well, then," says one of the firemen, "pretent you're a Pole." "No," says the Paki, "Canadians do not like Polish people, either, I know." "Okay," says the fireman, "then pretend you're a Spaniard!" The guy thinks a minute about that one and he feels the flames licking at his pant-leg. So then he jumps, but just as he's about to hit the net, the firemen pull it away, saying: "Ole!"

Paki jokes have been a staple of underground humor for more than a year now, and they reveal more about our racial attitudes than many Canadians care to admit. As in the above example, the punch lines often carry a chilling message: The lives of East Indians are worthless, expendable. (What's the definition of useless waste? A bus going off a cliff outside Karachi with three empty seats.) If you hear enough of these jokes, you can assemble a composite view of Canadian perceptions of East Indians: they can't speak English, and those who do speak it in the singsong patois popularized by Peter Sellers; their food ruins the stomach; they all have 17 children and another 10 relatives on the way from Karachi; they take the worst jobs at the lowest wage; they're not clean; they smell. They're the $10 Canadians, the rag pilots, the ragheads, the Moslem monsters. The owner of a small factory in Ajax tells me that at least three new Paki jokes a week circulate on his shop floor.

Hatred and fear of East Indians is nothing new in Canada, although it's a relatively new phenomenon in Toronto. One of the most dramatic incidents, one of mythic proportions, occurred in Vancouver on May 23, 1914. About 400 East Indians, some of them returning from vacations, nearly all veterans of the British Army's famous Sikh regiments, seized the SS Komagata Maru in an unsuccessful fight for the right to settle in Canada. For nearly two months the Maru rode at anchor in Burrard Inlet while the HMCS Rainbow-half of Canada's two-ship navy and manned by sailors sent from Halifax-intimidated the would-be immigrants with six-inch guns.

When it was learned that the East Indians had gone without food for days, The Vancouver Province commented that the public "would probably view such a climax without excitement." The editorial was right: after the maru set sail, local residents wanted to erect guns around Stanley Park to ensure the East Indians didn't make a second attempt.

That incident may seem like ancient history, but there are more recent examples on the west coast. In 1975, 400 Vancouver residents gathered in an angry mob to protest the local Sikh community's plans to build an extension to its temple on Marine Drive. A few months later, there was a widely publicized, bloody confrontation between whites and East Indians in Fort St. James, in the BC interior.

There are at least as many blacks in Canada as there are East Indians, yet major racial incidents involving blacks are relatively rare. Why? It's largely a matter of image. "Part of the reason for the attacks is the stereotype," says Beverley Johnson of the Human Rights Commission. "That Pakistanis are passive, don't respond to provocation and are easygoing." Says Jagdish Bhadauria, a physicist of East Indian extraction: "Some people believe that a Paki, like a dog or a tree, doesn't kick back." It can be a painful combination, this passive image combined with the blue-collar machismo of the attackers.

For the sociology of Toronto racism, we turned to Dr. Wilson Head, York University professor and author of The Black Presence in the Canadian Mosaic: "When there is a sense of insecurity over inflation and unemployment, as there is today, there is an even greater need for a scapegoat. We're dealing with such simple stereotypes that all the facts really don't matter any more. There is a certain degree of intolerance in all of us, but in a group situation or when someone has been drinking, latent fears come out. One could almost say these people are acting out the fears of their parents.

A few attempts are being made to defuse what could develop into an explosive situation. One approach is aimed at consciousness-raising. The theory is that if people were more aware of the East Indian reality, stereotypes would be eroded and the risk of violence would be lessened. The Council for Moslem Communities, for example, has opted for this moderate approach. Repre-

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Terror in Toronto

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senting 18 organizations and 200,000 Canadian Moslems, the group has been lobbying for more than four years against inequalities and discriminatory practices.

Slightly more militant is the Canadian Society of Moslems, which has been pressuring the Ministry of Education to remove or alter school textbooks that offend the Islamic religion. The Metro Interfaith Task Force on Racism tries to bridge the gap between East and West by inviting East Indians to address church and synagogue congregations.

Legislative approaches have been suggested, too. Provincial Solicitor-General Jack MacBeth has committed the provincial government to establishing some form of citizen review board to hear complaints against police departments. And Rudolph Helling, a sociology professor at the University of Windsor, has suggested that people charged with racial attacks should be charged with aggravated assault, rather than simple assault.

But Staff Superintendent Michael Coulis of the Metro Police believes this approach is not feasible. "What is a racial attack?" he asks. "There's nothing in the Criminal Code about racial attacks. All we've got to work with is an assault. What if an Irishman beats up a German - is that a racial attack? There have been situations where people have gotten beaten up, but these are incidents between young people and old people. Racial attack? I think that's a media expression."

This absence of facts is revealing. Without statistics, the problem officially doesn't exist: If a man is beaten up because he is an East Indian, this is recorded as an assault; ergo, there is no such thing as a racial assault. But the inability - or unwillingness - of police to lay even common assault charges when race is obviously a motivating factor is the consistent complaint coming from the East Indian community.

"The police have tended to treat racial attacks the way they would a family squabble," says Maryka Omatsu, a lawyer associated with the Anti-Racist Defence Group. "They don't want to get involved. But the police shouldn't be the ones to decide if an assault is racial. That should be up to the judge. But my experience has been that when someone is convicted of an assault, he usually gets off with a fine. And judges don't want to hear if there's a racial motive to the attack. A civil case can be lengthy and expensive, so the victim is under a great deal of pressure to withdraw the charges."

At this writing, no charges have been laid in the incident at the Durga Puja festival - five weeks later. That incident, says Coulis, is "still under investigation and we cannot discuss it." When asked about the axe attack Coulis replied: "Axe? Who says there was an axe? We never found an axe."

Whatever the outcome of that investigation, the Prabasi organization is prepared for a lengthy court battle; Fasken and Calvin, a Toronto legal firm, has been hired to counsel the group about its next move. Says Dutta: "Until this incident, I had a lot of respect for the police. But I do not know how long this respect will last. There is obviously racism on the police force and this inactivity by the police has shocked us more than the attack.

"If police do nothing when our people are attacked it will only encourage these people. When I see these things with my own eyes, it makes me believe that it's all happening from the top. We are not asking for a new law, only that the law be applied universally."

The police, despite fears of East Indians, say they're indeed concerned about racist attacks - and, even more concerned at charges that the department itself contains racist elements. In October, the police agreed to set up a series of community consultation committees in Metro, to give citizens a voice in shaping police policy. Although the committees will be organized around existing geographic boundaries, they're expected to have a strong ethnic component.

In the meantime, police spokesmen are making soothing noises. At a seminar last October on race relations and law enforcement that was ponsored by the Social Planning Council and the Urban Alliance on Race Relations, Police Superintendent Thomas Cooke explained some of the factors that make effective community relations difficult. "Ten years ago, the average length of service for police constables was about eight to nine years. Today, it's about two-and-a-half to three yeas. The assumption that all policemen have years of experience is not necessarily true." Cooke also stressed the importance of the work of the department's 35 community service officers, who make regular contact with schools, community groups, housing and social agencies. All well and good; the only trouble, according to the Est Indians, is that such programs aren't working. They're still being persecuted by street roughs, and they don't think the police are doing enough to stop it.

Only about 100 of Metro's 6,000 policemen are non-white, and there is no form of screening to attempt to detect cadets who hold undesirable racial attitudes. Metro Police Commission Chairman C.O. Bick says minority groups are "too idealistic" in their expectations, and tend to view the situation in - as he put it - "black-and-white terms."

For East Indians, police explanations aren't an adequate substitute for protection. If a meeting of, say, the Canadian Manufacturers Association were invaded by punks armed with clubs, or a few senior executives were bashed over the head by club-wielding thugs at the annual meeting of the Bank of Commerce, one wonders if charges would be laid. One also wonders what the victims' response would be if the police took their time showing up, and later explained that they were understaffed.

A few East Indians, feeling that the criminal law fails to protect them, are resorting to civil law instead. Samsher Wadud, a New York businessman, is suing Air Canada for $1 million because of an incident at Toronto International Airport last August.

Wadud maintains an airline employee snatched his boarding pass away, tore it into pieces and struck him when he attempted to write down the employee's identity. Wadud's brother, Khurshed, said he was standing about 10 feet away when he heard the employee say: "You bloody Paki. You don't have any business getting my name."

But those who choose to fight the issue out in court should not expect much. Maryka Omatsu says a victim "might receive a few thousand dollars at the very most." She was one of the lawyers of the Anti-Racist Defence Group who represented an East Indian beaten and permanently blinded in one eye when five people (three men and two women) attacked him with steel bars on Aug. 10, 1975. He received the second-highest personal-injury award in Ontario history (for "pain and suffering") but when the victim requests anonymity, or when the accused are awaiting trial - as they are in this case - his name and the size of the cash settlement cannot be made public.

Some East Indians believe that the only alternative now is some regrettable but necessary militancy. And that militancy is provided by the East Indian Defence Committee, by no means the established spokesman for the community, but, say adherents, a group that is fast becoming so. It claims to have about 1,000 members in the Toronto area and several thousand nationally.

For security reasons, headquarters for the organization are mobile and a 24-hour hotline has been set up when victims of a racial attack need immediate assistance. The group's militance is reflected in its political rhetoric: the culprits are the government, the courts and the police - not the public at large. The green paper on immigration, says one spokesman, is a "racist document written by Hitlerite pseudo-scientists."

On the afternoon of the interview, spokesmen Lal Singh and Sudhir Kumar met me at an East Indian restaurant on Queen Street East, deep in the heart of the war zone. "It is not safe here," says Singh. "Anywhere in the east end - Gerrard, Pape, Coxwell. But our community is not concentrated in one area, so we have problems at Bloor and Lansdowne, in Scarborough even."

Singh is short but solidly built. He came to Canada in 1971 from a small village in the Punjab. He was sponsored and backed financially by family and friends. Today he works in a factory because his teaching certificate is not valid in Canada. He is 32. Kumar, 30, the more articulate of the two, worked as an apprentice in a machine shop in New Delhi before emigrating. He borrowed money for passage and paid it back when he found factory work in Canada. He is over six feet tall, weighs about 170 pounds, and when he speaks it is with a restrained, sober intensity.

"We believe the present crisis is of the government's own making," says Kumar. "They are looking for a scapegoat and they need one for all their problems - housing, education, unemployment. It is an established fact that the East Indian community is under attack and we have seen these attacks supported by the police. We are not Marxists, but our experience in this country since the turn of the century has proven to us that the policy of the government, the courts and the police is to attack us on a racist basis."

Adds Singh: "We do not believe the Canadian people are racist. When we get a call - the people in the community know where to find us - we first try and sit down with the would be attackers and talk to them. We only have to deal with these young people on a superficial level. Once we meet and talk and explain ourselves, we find they are not racist - just not informed."

Does the group approve the use of violence in the cause of self-defence? "We are not a vigilante group," says Singh. "We have used weapons and we will use weapons, but only when there is no more talk. We offer protection. We cannot sit back and allow our community to be attacked, our dignity to be trampled on. But we also support the struggle of poor whites, blacks and Orientals." Kumar goes on:

"I do not understand it when the police protect these facists like the Western Guard. When they have a rally, the police are always there to protect them. But when our people get attacked, they are nowhere to be found. Canadians went to Spain to kill fascists. They entered a world war to fight these people. And now they talk of bringing in 20,000 white Rhodesians."

For people accustomed to congratulating themselves on how "cosmopolitan" Toronto has become, these comments may have a disturbing ring. We not only harrass East Indians, but our police can't - or won't - protect them: that's what they're saying. For the moment, it looks like a standoff between Virtue and Evil in Toronto. And Evil may have a slight edge.

[Toronto Life]

KOIRTIRUAGAVAL

Written by Pattinathar, A.D. 10th Century
Translated from Tamil by S. Swaminathan

Meditate on Him, O! Mind, meditate on Him, (on)
Siva, the golden-hued Lord of Thillai[1]!
Meditate on Him, O! Mind, meditate on Him!
Life is like a mirage, a whirlwind and
Unreal; foster not thine body,
As that which is born dies and that which
Dies is reborn!
That which appears doth disappear and
That which disappears doth reappear;
That which is prosperous becomes penurious and
That which is remembered is forgotten and
That which is forgotten is remembered;
That which unites, separates;
That which separates, unites.
That which is consumed turns excrement,
That which is worn becomes unclean;
That which is loved is hated and
That which is hated is lover; And
All these, you have well understood.
Besides, in the cycle of your births,
You had killed and you were killed,
You consumed (your kills) and you were consumed,
You possessed (wealth) and you were possessed,
You sheltered (many lives) and you were sheltered (by many),
You were opulent; you were impecunious;
You sojourned in Heaven;
You wallowed in Hell.
Happiness and suffering in this world you experienced;
And experienced them in turns alternately.
Your body is like a bubble, a bird's nest (sheltering your life)
And such an ephemeral and unreal cage,
You esteemed its strength as harder than stone.
(But Lo!) Slime (Rehum) and tears emit from an orifice,
And through another, doth wax exude,
Mucus from one, spittle and phlegm from another,
Excreta from one and micturition and pus from another,
Journeying from inside, they turn fetid outside,
In the end it (the body) is but burnt bones.
Introspect on its ephemerality
And fasten your thoughts on Him (Siva), the wearer of scented
Konnai flowers[2], and
Imbibe His everlasting bliss
That will serve as shade against the cycle of births
To kill the ego and not to yearn after illusory things
To overcome the effects of good and bad
To escape from the chain of births and deaths
To destroy ignorance, the cause of all evils
To wipe out the darkening influence of the 'I'
To extirpate the states, high and low
To avoid the here and the hereafter.
The chief and the Light of Thillai
The Lord of Akasa and of Ananda Thandava
Like wax melting in fire, devoutly meditate on Him
On the golden hued Lord of Thillai, O! Mind,
Meditate on Him! O! Mind, meditate on Him,
On Siva, the golden hued Lord of Thillai,
Meditate on Him, O! Mind, meditate on Him.

*One of four kinds of Tamil verse

1. In South India
2. Flowers of the Indian laburnum tree.

Saving in diesal consumption

New Delhi, Jan 12 (Samachar): Experts at national seminar have formulated a five-phase programme to effect a saving of Rs.100 crore ($110 million) in diesel oil consumption.

The participants at the "Operation Diesel Oil" seminar in New Delhi last week identified five key areas with direct bearing on diesel conservation. These, they said, were spill-proof fuelling practices, good driving habits, calibration and maintaintance of fuel injection equipment, vehicle maintenance practices and management control system.

The seminar discussed in depth topics connected with the methodology for developing model depots for State Transport Undertakings plans for elimination of black smoke, and the influence of smoke on fuel economy and atmospheric pollution.

Better race relations

Telephone lines - Toronto:

In order to encourage racial understanding and responsibility, Better Race Relations committee has established the following telephone lines:- A number where a witness to, or a victim of, racial harrassment of verbal abuses can call and obtain information or assistance - 979-1018

- a number to report racist slogans or walls on walls or buildings 367-7873

- a number to hear the Better Race Relation taped message 633-6310

If you are silent or endure what is happening against you, you stand nowhere. Report and be active.

Films

SHATRANJ KE KHILARI

For years Satyajit Ray's fans have pursued him with the request that he make a film in Hindi. The answers have been various: "I do not know the language" or "I make films only for the Calcuttans" or "I've no intention to compete with the Bombay commercial cinema." But Ray has finally taken up the challenge: by the time these lines appear, the first phase of the shooting of **Shatranj ke Khilari** would be over.

In **Shatranj ke Khilari** Ray is making more than a departure in language, he is experimenting with his first historical film. Quite appropriately the theme is inspired by the work of another genius — Munshi Prem Chand. Prem Chand's story is set in the troubled years, 1856-57, in the kingdom of Nawab Wajid Ali Shah of Avadh.

Wajid Ali Shah, the **rangeela raja**, poet and composer of merit, patron of the arts, lover of wine and wassail — a historical figure of fascinating contradictions who presented his kingdom to the invading British, without even a symbolic defence.

The intrigues of politics and passion that rend the Avadh court parallel the decadence of the final years of Mughal reign in India. While the Nawab plays a peripheral role in Premchand's story, Ray's script gives him and his court prominence. Incidentally Wajid Ali Shah was responsible for the rivial of **Kathak** in India, and the film is to have some dance numbers — directed by **Kathak** maestro Birju Maharaj.

The story centres on two characters, Mir and Mirza whose obsession with chess leaves them oblivious of the world. They neglect their wives and their domestic obligations, and even ignore the plea of the king to come to his aid in defending the city against the British. While Lucknow is besieged, Mir and mirza set up camp on the banks of the Gomati and get down to their game of chess. The game is interrupted when the forces of General Outram march through the area, but is promptly resumed as they leave.

Differences develop, even news of the capture of Wajid Ali Shah and the fall of Lucknow does not disturb the mutual tirade of the players. Swords flash and the antagonists die at each other's hands. Prem Chand adds an epilogue: the two kings of the chess board bewail the fate of the two players as the chess board lies neglected in the dark.

Ray will no doubt exploit the symbolic possibilities of the chess board. He has also been studying the historical period, as has art director Bansi Chandragupta, to procure the decor with authenticity. The script written by Ray in English, has been translated by Shama Zaidi and Javed Siddiqui into the Avadhi dialect. The cast includes some of the most talented Bombay stars. Sanjeev Kumar plays Miraza Sajad Ali. Sayeed Jafri an Indian actor based in London plays Mir Roshan Ali. Shabana Azmi and Farida Jalal play their spouses. Unfortunately Amjad Khan who would have fitted well into the role of the colourful Wajid Ali Shah, has still to recover from a recent accident.

With a star cast, some music and dance, and a story by an eminent Hindi writer, Ray has in hand a film that could be a commercial hit and an artistic success.

CHAMELI MEMSAAB
(Assamese)
Direction and screenplay by Abdul Majid
Music by Bhupen Hazarika

Despite trendsetters like PC Barua, Assamese cinema was considered an adjunct of Tollygunge, as most Assamese films were shot and processed there till recently. This year's impressive entry in the National Film Festival should check such misconceptins. Chameli Memsaab narrates the rags to riches tale of the labourer's daughter who marries the British manager of a tea plantation. Berkeley, the young manager, is overwhelmigly in love with this very young bride. Chameli returns his feelings but finds the transition form nature's child to memsaab a difficult one. Their brief wedded bliss is threatened when Berkeley discovers a small wound on his wife's body. A medical examination reveals that she has leprosy, and also that she is pregnant. Chameli delivers a baby girl but is not allowed to even touch the child for fear of infection. The husband's love and care does not compensate for her thwarted maternal instincts, isolation and illness take their toll, and in desperation she kills herself.

A desolate, distraught Berkeley is left to bring up his retarded daughter amongst a hostile people who shun this strange, ill-omened white man.

If the story is unusual, the treatment is unusually realistic. The British plantation amidst a rustic environment effectively contrasts two life styles. The roles, even the bit-part ones, retain a distinct individuality. Binita Gohain's interpretation of Chameli's transformation form an artless, winsome girl-child to an anxious, afflicted woman is touching. In George Baker, (Berkeley) an Anglo-Indian who looks the part, we have a really capable artiste, who given the chance may become one of the screen's better actors. His finely controlled performance of a demanding emotional role, is unbelievable in a first screen appearance. The love scenes between the two have a warm sensuous quality unknown to the Hindi screen.

Bhupen Hazarika's musical score, based heavily on rich tribal rhythms, has rightly won him the year's best music director award. One wishes that the film itself had received recognition for its excellent direction and dramatic values.

DARSHAK
in Democratic World

Why should we accept racism

By Chinmoy Banerjee

Recently, Prof. Bhagwan Thadani of the University of Manitoba wrote an article for this page in which he suggested racial conflict is inevitable if the federal government continues its present immigration policies, and that racism is not confined to whites. Chinmoy Banerjee, an assistant professor of English at Simon Fraser university, responds to Thadani's statements.

One can only pity Thadani and his wife as Uncle Toms who are desperately trying to "save" themselves by serving the racists with their "reasonable" acceptance of racism.

Thadani argues that white racists are not racists because he, Thadani, is also a professed bigot and racist, and because racial antipathy is "understandable and natural" as immigrants compete for jobs, etc.

What is understandable is that a man whose much flaunted "reason" leads him to the gross non sequitur of the first proposition should offer the outworn racist fable of the second as gospel truth.

How indeed can this logician of the racists be expected to see that unemployment, bad housing, and cultural and educational deprivation have always been the lot of the working class in capitalist society, and that the immigrants, far from being the cause of these conditions, or even competitors against white workers, are the most exploited section of the population?

With whom do the immigrant farm workers compete, earning a minimum wage through back-breaking work and getting ripped-off by middlemen in the process?

With whom do the minimum-wage earners in Canadian sweat shops compete? But this "reasonable" professor can hardly be expected to test the opinions he has picked up against reality.

Thadani offers four other "arguments" for the acceptance of racism:

That Indians have been racists in Africa; that indians continue to "discriminate against women;" that black and yellow races also practice "discrimination;" and finally, that he has looked into his heart and found a racist, from all of which he comes to the conclusion that racial prejudice is part of the "human condition," that it is eternal and universal.

Obviously Thadani is not aware that to say that something exists is not the same as saying that it ought to exist or that an "ought" cannot be logically derived from an "is." But blissful is the ignorance of logic, and particularly useful to "reasonable" people.

Yet within this "argument" for the acceptance of racism, Thadani tells us that we ought to cry out in indignation at the sight of laboring Indian women with "withered breasts."

Now, that I do not disapprove of.

But how does this help us to accept racism? We ought to be indignant at the plight of Indian working women, all right, but how does that lead to the conclusion that we ought to accept racism?

But wait. There is a middle step in the "argument," we ought to be indignant at the plight of women but are not, ergo we ought to accept racism.

But, friend Thadani, if we ought to be indignant then we ought not to be not indignant, and is it not unreasonable of you to show something as wrong and then urge us to follow that as a model?

If Thadani has little use for logic, he has even less use for history, and there is not much point in discussing the mythological nonsense about the "human condition."

In the second part of his letter Thadani does even better. He offers three "arguments" against immigration:

(i) Immigration generates racial tension. This is obviously correct in a way: if you don't have a head, you don't get headaches.
(ii) It takes a long time to assimilate people from other cultures into a society.

This is hardly worth questioning in view of the overwhelming evidence Thadani offers: that of blacks in American society. What a long time it has taken the native white people of America to make the black immigrants give up their African ways and adopt the good old Anglo-Saxon ways of American society. By the way, when did the blacks immigrate to America, Mr. Thadani?

(iii) And finally Thadani delivers his coup de grace: racial tension is brought into Canada by the immigrants themselves. Immigrants retain their internal hostilities even after they have reached the Canadian shore, and what is more, racist tension builds up as different groups of immigrants fight against each other "while the whites keep wondering why on earth are all these people here."

So it turns out that we immigrants are the racists while those whom we have been calling racists are merely observers whose peace is being distributed. You have finally made me speechless "Professor" Thadani.

[Vancouver Sun].

Toronto group plans action

By Manjula Parakot

A group of Indian ladies in Toronto met last month to discuss the current heated issue of alientation and racial discrimination suffered by the East Indian community. Suggestions to form an activity oriented Indian women's group including women from all walks of life were favourably looked upon by those present, and hopefully in the New Year one can anticipate the formation of this new body, whose two main objectives are (1) to improve the badly tarnished image of the East Indian community in Canada and (2) to tap our resources among Indian women here to provide counsel and assistance to needy Indian women settled here who are reluctant to approach Westeners for fear of embarrassment and/or rejection.

How can we improve our image? Numerous Indian professional women make a valuable contribution to the Canadian economy without anyone being aware of it. It is time that salesmanship is put to use to publicize our talents and the depth of our involvement and contributions to this country. Perhaps this realization will help promote better understanding and create admiration and respect for our community. Also members of this body hope to get their Canadian sisters involved by inviting them to their homes, affording them an opportunity to observe our way of life, thereby breaking down and dissolving the silly ideas some Canadians have of Indians as being "dirty", "smelly" and "unrefined". It was proposed that volunteers would visit schools, church groups, etc. to give talks and demonstrations on our culture and thus help to change the stereotype antiquated images of India that Canadians have been harbouring for years. Also, social involvement by volunteering to visit sick children's hospitals, old age homes, etc. should help convince Canadians of our sincere desire to be a part of the Canadian social mosaic.

Self improvement in various areas is necessary to prepare us for this new role. Perhaps a centre could be established for helping newcomers feel welcome and acclimatize themselves to their new environment. Bazars could be held to help raise funds to support needy families and later this help could be extended to Indians at home also. This centre could serve as an excellent spot for exchange of ideas on cooking, sewing and other recreational activities. Hopefully a counselling service could be provided to solve family problems.

An ad hoc committee was formed to study the by-laws and legal aspects related to forming such a unit. At the next meeting to be held in the New Year, it is hoped that at least one woman representative from each of the Indian associations will be present to offer suggestions and new ideas towards the final formation of this all women's council.

Indian women in India have played very important roles in our social reformation over the years. The formation of such a body in Toronto seems an excellent idea and at this point it is to be stressed that this Council does not propose to be just another association like the numerous ones we have today. It will act as a supplement to the other samajs and will concentrate on social activities rather than cultural. Whether we will have success is wholly dependent on the cooperation, willingness and efforts put forward by all Indian women here.

FREE ENGLISH AND CANADIAN CITIZENSHIP CLASSES:

Held every Tuesday and Thursday at McGrand School, 66 Dufferin Park (Bloor-Dufferin).
Time 7:30 to 9.30 p.m.
Free child care. For information and registration call:
Mr. Jeffrey S. Ram, President, Dovercourt Citizenship Education
929-5303.

Attack victim illegal immigrant

By Dorothy Lipovenko

A Guyanese man who was beaten on a subway platform last week said he is in Canada illegally.

Indal (Sammy) Narine, 22, admitted after questioning that he is not a landed immigrant.

Asked whether he had ever faced deportation, he said he had not.

Mr. Narine, a chef in a Danforth Avenue tavern, was attacked by three white men in the Victoria Park subway station last Friday on his way home from work.

He was kicked in the back and legs while at least two other transit riders watched from a distance.

It was the third racially motivated attack within a week. Two attacks on men described as Pakistani occurred on an TTC train on New Year's Eve.

Police have arrested two men and are looking for a third as a result of the attack on the Guyanese man.

Mr. Narine said Friday he came to Toronto four years ago. When first questioned by a reporter, he said he has been here four years, then changed his mind and said it has been "two years and a bit."

At first, he said he was a landed immigrant but then said police had turned him over to immigration authorities.

Mr. Narine said he has been told he must check with police and immigration authorities every Monday.

"Immigration told me to stay here until the case is over, and after they will make a decision." He hopes to apply for landed immigrant status.

Staff Sgt. Ivor Graham at Metro police headquarters said that police had put Mr. Narine and immigration authorities "in touch with each other but he refused to say on what grounds.

"I don't know if he (Mr. Narine) is here illegally or not," the police officer said.

Immigration officers said they were unable to verify whether Mr. Narine faced deportation.

[Globe and Mail]

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Multiracialism in the classroom

Cont'd from Page 5

contradictions ought to be raised in an appropriate medium, as well as in the classroom. A friend at OISE said that "teachers want a recipe", and indeed we must agree. Pat recipes, however, much like packaged cake mixes, do not necessarily provide good results. Some recipes, nonetheless, leave room for creativity and, through creativity, stimulation. Many teachers are no better off than their students when it comes to knowing about the visible minorities in Canada, no less about the many complications of race relations. We are in a very critical period and it seems that if we cannot cure the disease, we must treat the symptoms. This is better than dying of the illness. Moreover, treating the symptoms can act as a preventative measure.

No programme we have recommended will rid us of racism, but we think most of them might serve to enlighten a certain number of students who are "on the edge". We found a considerable amount of verbal racism and an unreasonable amount of fear, but few bigots. Fear, however, will win many students over to bigotry and it is on this ground one must work. Presumably any society can tolerate a few people who, for whatever reasons, practise hatred against their fellow man. When levels of intolerance rise at a rapid rate then a society must do everything possible to combat that growth. We believe such a situation now exists in Canada. We have it to some degree with all visible minority groups but, especially towards people of East Indian origin. It is doubtless imprudent to speak of "racial emergencies", but imprudent or not, we feel we must. This is a very serious situation. Educational material is one facet and although it is an important one, it is not the only one. Programmes must be undertaken at all levels and by all concerned agencies. It is entirely possible that we have reached the point where, like Britain, we should establish a Race Relations Institute, a place where all possible talent could join with government to plan the multifaceted approaches necessary. Finally we wish to express our desire to participate in the implementation of any of the above recommendations with which Secretary of State may choose to be involved.

Indian parliamentarian visits Ottawa

By Bharat P. Mathur

P.K. Unni Krishnan, M.P., asserted here on January 7 that, because of its vast diversity, India had no alternative but to remain a parliamentary democracy to be able to survive. And it was to preserve it when near-anarchical conditions were created in 1975 that Mrs. Gandhi's Government was compelled to take recourse to firm action in different spheres after promulgating an internal emergency.

On a three-day visit to Ottawa after attending the last session of the UN General Assembly as a member of the Indian delegation, Mr. Unni Krishnan was having an informal chat with some senior Canadian journalists in the capital at a reception given by the Indian High Commissioner, Uma Shankar Bajpai.

Subjected to a volley of questions about the current political situation in India, Mr. Krishnan gave elaborate clarifications and convincingly brought home to them how a distorted picture of the developments there had been presented abroad by the biased reporting of the Delhi-based and visiting foreign press correspondents.

EMERGENCY POWERS

Explaining the background to the emergency powers assumed by Mrs. Gandhi's Government, Mr. Krishnan said that it was out of sheer frustration, due to their miserable performance in the 1975 general elections in which the Congress Party was returned to power with a massive majority, that the opposition parties combined as an ultimate resort to employ undemocratic methods to create a chaotic situation in the country. Under such circumstances, Mrs. Gandhi and her Government could not have possibly abdicated their responsibilities to come down with a heavy hand and take drastic action to save the country from disruption and anarchy.

Innumerable benefits, he added, had accrued from the emergency, including the boosting of economy, curbing of inflation, larger remittances by Indians abroad, improved balance of payments and foreign exchange position, increased agricultural and industrial production, restoration of discipline in educational institutions and improvement in bureaucratic methods. Hundreds of corrupt and incompetent officers had been removed or compulsorily retired, and this was made possible only by the emergency powers. This had greatly helped step up efficiency in the administration.

CONSTITUTIONAL CHANGES

As regards constitutional amendments, Mr. Krishnan said that the Congress Party had obtained a mandate on this when it swept the polls in 1971, and it was fantastic nonsense to link it with the emergency, with which it had nothing to do. No judicial powers as such had been taken away from the Supreme Court or the High Courts.

The Government, he said, had no intention of prolonging the duration of the emergency more than was considered extremely essential in the national interest, i.e., the time required for consolidation of the gains flowing from it. He was optimistic that it would soon be lifted and elections held now that the opposition parties had given an inclination for a dialogue with Mrs. Gandhi.

Asked about Sanjay Gandhi coming into the political limelight, Mr. Krishnan characterised the suggestion that Mrs. Gandhi was trying to build a dynasty by grooming her son to succeed her as absolute absurdity. It was common knowledge that the Prime Minister in a democratic country was chosen by the majority party in Parliament.

During his stay here, Mr. Krishnan's other engagements included discussions with P.C. Douglas, Vice-President of the Canadian Branch of the Commonwealth Parliamentary Association, a talk with representatives of the Indian community, address to the Malyalee Association and a lecture to Indian students of Ottawa University.

After a day's visit to Montreal at the invitation of Indian residents there, Mr. Krishnan proceeded on a lecture tour of the U.S.A. for a few weeks before returning to India.

Racial jokes in Ottawa

By Tom Hill

There's this guy, see, and he's stuck in a traffic jam on the Queensway. He's been stopped for quite a while, and he decided to walk to the front of the lineup to investigate.

"What's going on here?" he asks a group of people gathered around a black mark in the centre of the road.

"Well," says a burly truck driver, "a Paki walked onto the highway, doused himself with gasoline and lighted it. That black spot is all that's left of him."

"Good God! What about his family?"

"Oh, we're taking up a collection for his wife and kids."

"That's wonderful -- how much did you get?"

"About seven gallons."

Ha ha. Ho ho. Tee hee.

Actually, the laughter was much heartier than that recently when some of my English and French-Canadian friends got together for a few drinks and a spell of that great Ottawa pastime, the Paki joke.

This particularly bitter form of entertainment is known in some circles as the "Wog" joke, a more flexible term because anyone who isn't quite the right shade of white can be called a Wog. That saves the trouble of trying to sort the Pakistanis from all those other Asian natives, not to mention those confusingly-colored Middle East types.

Most Ottawans solve the problem by simply using the word **them**, lifting their eyebrows in conspiratorial fashion as they say it.

Of course, no one really cares where they're from. All that matters is that they're here - damn it.

"those stupid camel jockeys are everywhere."

"It's hard not to walk into any Ottawa office and not see them - they're taking over the government."

"They're so stupid. They have so many degrees, but don't ask them to do anything - they can't."

On and on goes the unthinking liturgy of Ottawa racism, dripping from the lips of most of the people you'll meet. Those who feel differently usually bite their tongues when the waves of bitter words begin to flow.

"Hey, I thought he was saying some pretty gross things, but I didn't want to start a fight now did I?"

No, of course not.

Instead, keep on grinning when these strange new Canadians are mocked, even when you know it isn't fair. Go along with the gags about their customs and costumes, and stay collected when the humor turns to scorn.

That way, we'll keep the peace among us. But we'll be brewing a terrible battle with them.

[The Citizen - Ottawa]

TUBECTOMY REVERSED

Calcutta, Jan. 12 (Samachar): Doctors here have successfully performed a tuboplasty operating -- making a tubectomised woman "quite fit" to bear child again.

The operation on a 25-year-old mother, Balmati Bail was carried out by a group of surgeons at the public sector Bharat Aluminium Company hospital at Korba.

Visitors attacked

Three teenage cousin said yesterday there were beaten on the subway in what two of them said was a racially inspired attack.

The three, all originally from East Africa, are Manzur Popat, 16, of London, Ont.; and his cousins from New York City, Karim Dhanani, 16, and Mahmoud Mandani, 15.

The cousins were returning about 3 a.m. from a New Year's Eve Party to their aunt's home, where they were staying, when they were attacked.

The attack took place almost three hours after two men described as Pakistani were beaten on a subway train while travelling south from the St. Clair station.

James Carson, 61, suffered leg cuts and a broken nose after he tried to help two dark-skinned men whom he saw being attacked on a train at the Rosedale station about 11:45 p.m. New Year's Eve. The train's guard said he saw two racial attacks but not the one Mr. Carson was involved in.

A Guyanese man was attacked and beaten while waiting for a train at the Victoria Park station last Friday.

Two men were convicted and sentenced on Dec. 1 for pushing a Tanzanian immigrant on the subway tracks on Jan 3, 1976, crippling him for life.

According to similar stories told yestday by the cousins, a man approached Manzur at the Bloor Street station platform, wished him a happy New Year and shook hands. The three cousins boarded a train for Islington station.

"As we were getting into a car, the man (who had approached Manzur) pulled me by my coat. He kicked me in the back but nised and got my finger," Manzur said yesterday. "As we got on (the train) he said 'Sorry, I missed,' and pulled me up by the coat. All the buttons were ripped off."

Manzur, a high school student living with relatives in London, was afraid of the man and his two companions. "I didn't do anything; he was kind of drunk and I was scared of him."

Manzur descibed his attacker and the two other men as being in their early 20s.

After being harassed on the train, Manzur advised his cousins that they should get off at the Spadina station.

Manzur noticed, as the doors opened at the stop, that the trio also were getting off. "Before I could tell Karim and Mahmoud, the doors closed on me," Manzur said.

While he waited for his cousins to catch up with him at the next station, Karim and Mahmoud were confronted by the man who had harassed Manzur.

"I got off the train (at Spadina), ... and then I was on the floor," Mahmoud recalled. "The man kicked me in the head and on my face."

After attacking Ahmoud, the man then kicked Karim in the knee, he recalled.

Both Karim and Mahmoud said they heard the attacker say "Take the Paki" and "You Paki."

"I am not from Pakistan," Mahmoud said yesterday. "I am from East Africa and have lived in New York City for four years.

"I have been riding the subways (in New York) to get to school and something like this has never hapened."

It was Karim's first visit to Toronto. "I don't think I will go to Toronto again in my life," he said.

Someone in the station notified a TTC guard sitting in a booth that the two teenagers were being attacked.

Superintendent John Reid, of 14 dvision, said yesterday that when police "turned around to get the names" of Karim and Mahmoud, "they were gone."

"We took the three down to the station but couldn't book them. No one charged them."

Mahmoud said he and his cousin left the station in a hurry because "we were afraid and just wanted to get home."

[The Golbe and Mail]

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FREE FOR NEW IMMIGRANTS

In order to help the recent immigrants to settle down with minimum discomfort, The Canadian India Times has decided to send the paper free for three months to all landed immigrants who have stayed in Canada or USA for only less than two months. We expect to publish several articles and news items that will be of special interest to new immigrants.

Therefore if you are a recent arrival in North America on an immigrant visa fill in the following coupon and send it to us.

NAME_____

ADDRESS_____ **CITY**_____

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OCCUPATIONAL BACKGROUND_____

Our future here! Watch out!!

By Dr. I.M. Muthanna

There might be some shake up in the Canadian political as well as federal set-up. The elections in Quebec last month serves as a prelude to eventual changes. We, East Indians, know very well what happened to the once vast British india. Would Canada too be "Pakistanised"? If Quebec separates to become a republic would there also be a follow-up with the creation of a "Bangladesh" within Canada? And then like the north-west provinces of Pakistan trying to join Afghanistan would the maritime provinces of Canada desire to merge with United States of America?

Well, one can never say about the future. But the well known adage is that history repeats itself. History repeats somehow in different situations and in different countries creating identical problems. The feelings, urges and frustrations of a numerically strong minority group like the Muslims of the pre-1974 India caused the break-up of the Indian sub-continent. Today Canada is under a similar situation, and if the Muslims found in India the Hindu domination intolerable, the French in Canada find the dominance of the English-speaking people intolerable.

Apart from the Hindus the Muslims in India, who differed each other because of their religious beliefs, there are also scores of minority groups like the Indian Christians, the Buddhists, the Sikhs, the Jains, the Parsees and some hundreds of cultural or community groups based on caste distinctions. But these minority groups did not matter much for India. The very large number of Muslims did count, however, and that inevitably caused the break-up of the country.

In Canada too, apart from the two main linguistic groups the English and the French, there are several ethnic groups as both visible and invisible minorities like the Italians, the Germans, the Hungarians, the Ukranians, the Chinese, the Japanese, the East Indians, etc. Here again the main parties that would cause the dislocation of the Canadian federalism would be the British and the French because the French have never had compromised with the sort of federation of the country right from the year 1867.

It must be remembered that the Europeans had gone all over the world from their homes in the earlier times after balkanising Europe. They did not take the trouble of building one composite United States of Europe. If they had done so in those days, the vast republic of Europe would have been the strongest country in the world, but it was unfortunate that those daring explorers, adventurers and industrialists broke up the continent into many pieces and they are still at it as can be seen in Scotland, northern Ireland and other "lands"!

To such a nation that fought two great bloody world wars of trans-continental scale and killed each other in millions, it is not very difficult to divide countries like Canada and form tiny republics as in Central America. Eventually, we are afraid, things will end up that way and the trend of the Canadian politics should be watched with great interest as well as concern.

If things happen that way where could we - the East Indians - be as one of the many minority groups? Most of us are either the Canadian citizens or landed immigrants in the federated Canada and we can move anywhere across the length and breadth of the country. But, and if, even one of the provinces threaten to have its own autonomous existence what would be in store for the minority groups - especially for us - i) the Asians and ii) the coloured? Remember, we East Indians qualify under both these categories.

We have to also remember the scope and the credibility of the federal countries such as this. We know the fate of those African countries once ruled by the English, the French, the Portuguese, etc. When they left those countries, the alien groups there, like the East Indians, were left to fend for themselves. Somehow the bestowing of the British passports to most of those Asians solved the problem to some extent but eventually they had to flee those countries as refugees.

Now if Scotland breaks from England, and Quebec breaks from Canada, the East Indians in these countries will have to think fast about their situation even if they pose as ardent citizens of these countries. Passports, of course, are always there, and those are given to facilitate travel from country to country. England might say that they issued passports in the name of United Kingdom which might no longer be there. The passports or citizenship cards need not be valid for all times and especially in the times of political tensions and break-ups of the set-ups.

Similarly the citizenship acquired under the federal Canada which consisted of Quebec, need not be held valid when Quebec becomes a republic and other provinces become autonomous. As it is some provinces are already clamouring for more power - especially on subjects like Immigration. Therefore, it is time for us to ponder over the future of our people, especially of the younger generation, in these countries.

It is alright to cling to our native culture and live in our own grooves while happily "reaping the harvest" of the western countries of our settlement. But then there is a real danger if we fail to identify ourselves completely as citizens of these countries. Mere paper citizenship with double standards, with one leg in India and another elsewhere, and with pseudo-patriotism and mock-nationalism displayed as though to hoodwink ourselves, would all be tank hypocrisy and opportunism, and may not serve any purpose. If we desire to be faithful citizens and merge ourselves fully into the spirits and aspirations of the lands of our settlement there would still be danger. Unless we carefully assess these things right now, we in Canada as well as England might be in for a great deal of trouble.

154 OUTLAWS SURRENDER

Jaipur, Jan. 17 (Samachar): One hundred and fifty-four outlaws operating along Rajasthan-Madhya Pradesh border surrendered to the authorities and laid down their arms at a function January 5 at Chomula Village in Jhalawar district of Rajasthan.

General leniency was granted to 111 of them. Of the rest, four were wanted by the Rajasthan police and were arrested and 39 were handed over to the Madhya Pradesh police.

Everyone wants to reduce new home costs.

Here's a new report that suggests how it can be done.

Ontario's present urban development standards are among the highest in the world. However, the standards set by our municipalities vary considerably, a fact which in some instances adds greatly to the cost of new housing.

Your Ontario Government believes that realistic development standards throughout the province would lead to continued high quality new housing, but at a lower cost. This case is strongly presented in a new report, "Urban Development Standards: A Demonstration of the Potential for Reducing Costs," issued by the Ontario Ministry of Housing. The report points out how more realistic standards could significantly reduce home mortgage payments, and indicates that adoption of such standards would in some areas lead to more economical use of land, energy savings, reduced pressure on agricultural land, and greater feasibility for public transit.

If you would like a leaflet summarizing the main features of the suggested new standards, write to:

Communications Branch
Ministry of Housing
56 Wellesley Street W., 2nd Floor
Toronto, Ontario M7A 2N5

Ministry of Housing
John Rhodes, Minister

William Davis, Premier

Province of Ontario

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Kitchen Korner

Mrs. Pranati SenGupta

SHRIMP BALLS [JHINGA COFTA]

3 cups cooked, deveined shrimp (or 3 cans 6 oz. each)
1 tbsp. minced onion
¼ tsp. instant minced garlic with 1½ tbsp. water
2 large eggs
3 tbsp. rice flour
2 tsp. curry powder
2 tsp. minced gingerroot
¼ to ½ tsp. chili powder
2 to 3 tbsp. ghee or butter

tsp. garam masala

Grind shrimp twice in food chopper, using finest blade. Soften instant onion and garlic in 1½ tbsp. water. Blend all the ingredients except ghee and garam masala in a bowl. Cook in a pan with ghee until the mixture is sticky and light golden. Sprinkle garam masala and mix well.Remove from heat and shape mixture into 1½ inch balls and brown in hot oil. Drain.

BAKED PULLAO

5 tbsp. ghee or butter
½ cup finely chopped onion
1 large clove of garlic, minced
2 cups uncooked rice, washed and drained
2½ cups chicken stock (2½ cups boiling water with 2 chicken cubes)
½ cup hot milk
¼ cup hot milk
4 crushed cardamoms, and 2 cinnamon sticks
6 whole cloves and 1 bay leaf
A big pinch of saffron soaked in warm milk
½ cup sliced almond and 4 tbsp. ghee or butter
1½ tsp. salt and ½ tsp. sugar
Preheat oven to 400F. Melt 5 tbsp. butter in a heavy saucepan and cook the onion and garlic, stirring with a wooden spoon until the onion is translucent. Add rice, cardamoms, cinnamon sticks, cloves, bay leaf and stir briefly over low heat until all the grains are coated with butter and brown a little. Stir in the stock and milk. Bring to a boil and mix in sugar and salt. Stir the mixture, making sure there no lumps in the rice. Cover with a closefitting lid and place in the oven. Bake the rice exactly 17 minutes, no more. Remove the cover and sprinkle saffron liquid (soaked 1 tbsp. milk), and sprinkle nuts on top. Cover the pan with kitchen towel or paper towel, then cover with lid; this way rice will not be stickly. Do not uncover or stir for another 6 to 8 minutes. Remove lid carefully then remove towel. Melt 4 tbsp. butter or warm ghee and spinkle on top. Fluff the rice carefully with a fork, and serve in a deep heated platter and garnish with shrimp coftas.

Telugu magazine invites contributions

We are inviting contributions in Telugu for the 1977 issue of VANI, the annual magazine of our association. Following are the specifications:

1. Original stories, poems, cartoons, and scientific, technical and literary articles which are never published before and are not under consideration for publication by others only are acceptable.
2. Must be written in ink on one side of paper in legible hand-writing.
3. English equivalents of all non-Telugu words and names (which may be used only when absolutely necessary) must be included.
4. Full bibliographical information re any references used in the preparation of articles, features etc. must be included.
5. One complimentary copy of VANI will be sent in lieu of remuneration for accepted contributions.
6. Address: Editor, VANI, P.O. Box 3282, Postal Station D, EDMONTON, Alberta.
7. Deadline for the receipt of contributions: FEBRUARY 15, 1977.

1977 issue of VANI will be published for Pingala Ugadi (March 1977). Orders for 1976 and 1977 issues may be placed by sending checks or money orders at $2.50 per copy, payable to the ANDHRA CULTURAL ASSOCIATION.

Susella Subbarao
Editor, VANI
P.O. Box 3282
Edmonton, Alberta

Swami in Toronto

Swami Adiswarananda, Head of the Ramakrishna Vivekananda Centre, New York, N.Y. will give two public lectures on "The Maturity of Mind" and Creative Spiritual Life, at 7.30 p.m. on Tuesday February 8 and Wednesday February 9 respectively at 175 St. Clair Ave. W.

Admission is free. The lectures are organized by the Vedanta Society of Toronto. For further information please call 493-0120.

Call for human rights struggle

By Vijay Sampat

Dr. Rajni Kothari, a leading political scientist and the first holder of a new chair in the World Order Studies at Columbia University called for increased participation of Indians in the U.S. and Americans in the struggle for restoration of democratic process and institutions in India. He was speaking at a public meeting on "Human Rights in India" organized by Indians for Democracy (Chicago), India Forum and Committee For Freedom in India on Saturday, November 27th, which was attended by over one hundred thirty people.

Dr. Kothari, speaking on the subject of human rights in India in the Socio-historical context said that he was quite concerned about those who expressed viewpoints on the situation in India basing their ideas on false assumptions. These assumptions included notions such as democracy was not working in India, it is not suited for India, etc. He had an absolutely contrary observation to make, that democracy is the only form of government for accomplishing the objectives of socio-economic progress and for the unification of the country.

Democracy was even more necessary in India than in the U.S. for raising the standard of living of the Indian people. What the present government of Mrs. Gandhi proved was the denial to the people of the benefits from an experiment embarked upon after 1947. A degree of economic and political freedom in an open society were then adopted. What happened in 1965, 1967 and onwards was a gradual deterioration of economic and political situation under Mrs. Gandhi's premiership. Gradually, toward 1975, crisis of power was experienced by her government and extra-constitutional powers were used to bring about an authoritarian form of government. There were no large socio-economic justifications for such drastic measures as Mrs. Gandhi had taken. An erosion of human rights had followed.

Dr. Kothari also mentioned that there had been a disturbing shift of power, disturbing to Mrs. Gandhi and the upper ruling class, from the urban based population with British education to state and district level vernacular or localized population. This in turn brought about the collapse of democracy. In any case, the thinking of many Indians abroad and U.S. Citizens needed change and the false assumptions, mentioned earlier, removed.

In conclusion, Dr. Kothari also invited the gathering to participate in the human rights struggle in India, to think about an alternate model or plan for democratization of India. (In his thinking the Jayaprakash Narayan model was more suited than the Westminster model). That was the task before concerned individuals both in India and outside.

Makraud Desai, a former cabinet minister in the Janata Front Party of Gujarat, and now an opposition member belonging to Jan Sangh Party of India also spoke at the meeting.

During the course of his speech, Mr. Desai argued for a return to complete normalcy through release of all political prisoners, reinstallment of human rights and free elections with the parliamentary processes completely restored. He said that Mrs. Gandhi has used many "scapegoats" during the past year and a half in order to continue the emergency. Some of the "scapegoats" used were the involvement of the CIA in India's affairs, the inefficiency of the Indian judiciary, the discruption of India's democracy due to internal agitation, the corruption of the bureaucracy, etc. That she lacks coherent ideology, has legalized corruption through compulsory donations from corporations in India from annual profits, was hiding behind the press-censorship, are some of the more serious charges against her and should be well kept in mind.

Mr. Desai, in conclusion, urged all Indians to participate and unite to lead the country into a new struggle for freedom as before 1947.

Those interested in such meeting or activities about the human rights situation in India should write to: Indians For Democracy, 110 S. Dearborn St, Suite 820, Chicago, Illinois, 60603 or call Dr. Guru Das at (312) 739-0246 or S.V. Hiremath at (312) 968-5021.

Nehru Award

New Delhi, Jan. 12 (Samachar): President Fakhruddin Ali Ahmed presented the Jawaharlal Nehru Award for International Understanding, 1975, to Dr. Jonas Salk of the United States at a special function in New Delhi on January 10. The award carries a citation and an amount of Rs. 1,00,000 ($11,110).

CANCER CONTROL STRATEGY BEING STREAMLINED

New Delhi, Jan. 12 (Samachar): Union Health Minister Karan Singh outlined the steps being taken to streamline the cancer control strategy

Workers participation in management

New Delhi, Jan. 16 (Samachar): The government has announced the extension of the scheme of workers' participation in management to commercial and service organizations in the public sector, which have large scale public dealings, with a view to rendering better customer service.

The scheme will come into force immediately in all public sector commercial organizations employing 100 or more persons.

Union Labour Minister K.V. Raghunatha Reddy told a news conference.

Mr. Reddy said the new measure was in pursuance of the 42nd Constitutional Amendment Act, which envisions steps by the State to secure workers' participation in managements of undertakings, establishments or other organizations engaged in any industry.

He said the scheme would cover all commercial and service organizations in the public sector.

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Suitable immigrant girl for a beautiful, Punjabi, Hindu boy, B.A. 25, no bars, boy presently in India. Reply Box #M-1185, The Canadian India Times.

Wanted a suitable match for handsome Kharti sikh immigrant bachlor, 26, 5'5", management graduate, well settled, govt. employed. Correspondence invited from beautiful girls 20-24 of professional qualification. Photo returnable. Write to #M-1189, The Canadian India Times.

Well settled match for Hindu divorcee girl, 34, 5'-3", fair complexion, graduate student Canadian University, excellent employment opportunities. Reply #M-1180 The Canadian India Times.

Looking for a suitable match for youngman, 33, of Panjabi background. Employed as workshop technologist in Ontario. No bars. Brothers and relatives well settled in North America and Europe. Reply #M-1194, The Canadian India Times with returnable photograph and other particulars.

Established Indian physician, handsome outgoing bachelor seeks professional girl age 30 years, height 5' 5", slim, beautiful, smart, affectionate. Reply #M-1195, The Canadian India Times.

Suitable Jat Sikh match for a tall (5'7") BSC MBBS girl, 26, slim, beautiful, white complexion, convent educated. Respectable and educated family settled in Canada. Preferably professionals (medicine, PE or PG). Enclose particulars, photo and educational details with institutions and year passed. Write #M-1196 The Canadian India Times.

Match for handsome Hindu Panjabi Arora boy, 5'-6", 30, presently having good income from business well settled in Delhi (India). Elder brother (Married) is well settled in Canada. The boy in question is interested to migrate to Canada/Abroad. Detailed correspondence with photo if possible is requested. Write #M-1197, The Canadian India Times or call (403) 478-6230.

Correspondence invited from parents/guardians of most charming and educated girls (24-29) from respectable Sikh family (India or Abroad) for highly qualified Sikh gentleman, 36, very well settled in U.S.A. Write with full particulars and photograph to #M-1198, The Canadian India Times.

Wanted charming immigrant for handsome Sikh boy, 24, engineer, programmer. No Bars. Write: returnable photographs, Singh 906-25 Woodridge Cr. Ottawa.

Wanted a suitable immigrant match for Punjabi Hindu bachelor, 29, qualified engineer from England doing post graduate work in American University. Box 883, Oshawa, Ontario.

Councillor elected

In the December Municipal elections Mike Flecker of Indian Origin has been elected Councillor in Orangeville, Ontario. There were 11 candidates for 6 seats in Orangeville with a population of 11860. Mike Flecker was voted in by 2023 electors making him third highest in the race.

This will be Mike's third term in office. He served the council for 4 years, from 1971 to 1974. In 1973 he topped the polls. Mike is very active at all levels - member of Orangeville Lions Club, Orangeville Business Men's Association, Orangeville & District Chamber of Commerce, Founder-member of Orangeville Cricket Club and Founder-member of Orangeville Film Society. He came from India in 1963.

Correction

There is a slight error in the residential address of the "Book Preview" of November 11, 1976. It should read as 3150 Oveen Frederich Drive, Mississauga not 2150.

KEROSENE SAVING STOVE

New Delhi, Jan 12 (Samachar): A new kerosene-saving stove is expected to be marketed early next year, Chairman of the Indian Oil C.R. Das Gupta announced.

BBC to reopen

New Delhi, Jan. 17 (Samachar): The government has agreed to a request from the British Broadcasting Corporation for reopening of their office in New Delhi which had earlier been closed by BBC on its own, official sources said.

Indian leaders released

New Delhi, India has freed two prominent leaders of Prime Minister Indira Gandhi's ruling Congress party who were jailed 18 months ago.

Mohan Dharia and Chandra Sekhar, both members of parliament, were released recently. Prior to the arrests, Dharia had served as deputy minister of planning and Sekhar a secretary of the ruling party.

Both Dharia and Sekhar are socialists and had been critical of what they termed departures by the ruling party from democratic socialist goals.

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